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The
CHRISTIAN CENTURY
A Journal of Religion

Mr. Hoover Is a Dry!

An Editorial

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Man—Is He Accident or Goal?

By Kirtley F. Mather

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The CHRISTIAN CENTURY

February 11, 1931

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The Office Notebook

One of the most interesting lists of speakers we have run across in a long time will be found on page 221 of this issue. At the Interseminary conference held in New England the theological students from eight schools listened, among others, to Harry Elmer Barnes, Harry F. Ward, J. Stitt Wilson and Edwin Markham. Well, at least there is no danger of a stereotyped program there!

And that reminds us of another observation we have been intending to make for some time. If you will compare the professional schools of the country, you will find that the theological seminaries, for all their shortcomings, rank far ahead in their readiness to listen to minority views. Time after time we have been told by rambling reformers, particularly in the social field, that when they visit the big universities it is frequently only the divinity school that will grant them a hearing.

Rural churches in Texas are being edified by means of talkie-phone services. Or aren't they? We can think of more inspirational moments than gazing at the screen-filling proportions of some reverend divine while listening to his magnified bellow reverberate through the meeting-house. The country church is having a hard time, sure enough, these days, but six weeks of that kind of spiritual uplift will finish it off without further struggle.

Say what you will, there *is* something different about Britain under a labor government. Here among the knights to pop out of the new year's honors is Norman Angell. Sir Norman Angell! Whom could we put forward as a comparable candidate for knighthood in this country? Sir Frederick Libby? Sir Paul Jones? Sir Roger Baldwin?

Lent begins next Wednesday. More and more the churches are coming to observe the season as an opportunity for special services of some kind. Several of our special correspondents have already indicated that there will be changes in the normal lenten programs in their cities this year. Should there not be changes everywhere? In the face of the appalling misery which is being borne by the poor—being borne in thousands of cases by families which a year ago were among the self-supporting families of the community—should there not be a general devotion of the period to serious study of the effect on human personality of such a breakdown in the social and industrial process? Thousands of families are facing a new and bitter Calvary this year. Will their condition have no effect on lenten thinking?

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE state of North Dakota has an opportunity to render important service to the cause of law and order throughout the nation. Or it may deal that cause another blow. There was no excuse for the lynching which took place at Schafer, in that state, on January 29. The 22-year old farm hand who was lynched had confessed his crime. He was to have been arraigned on the following day for the murders which he had committed. There was no likelihood that he would have escaped conviction and the full penalty of the law. Resort to mob action under the circumstances was without any shadow of justification, even such specious justification as the lyncher sometimes claims. What is North Dakota going to do about it? The lynching would seem to have been conducted in such a way that discovery of the identity of participants should not be difficult. Will the governor of the state, who has spoken about "a shameful act which destroys the state's good reputation," let it go at that? Or will decisive and effective action be taken? Statistics show that there has recently been a recrudescence of the lynching menace in this country. If the North Dakota affair goes unpunished, there will be more tragedies in parts of the nation usually far out of the lynching belt.

North Dakota's Lynching

Honoring Sherwood Eddy

EVEN New York seems to have been surprised at the size of the throng that turned out for the dinner which marked the completion of Sherwood Eddy's career of active service with the Y. M. C. A. There have been times when some leaders of the "Y" have laid themselves open to the suspicion of wishing that Sherwood Eddy would betake himself out of their movement, quickly and completely. But when the day came that, by the operation of inexorable "Y" law, Mr. Eddy had to retire, the outburst of admiration and affection was perhaps the largest and most spontaneous that organization has ever known. The tribute to Mr. Eddy reached its climax in the testimonial dinner given in the ballroom of one of New York's largest hotels on January 27. Every single seat that could be crowded into the immense space was filled. And Mr. Eddy's great associate in these years of his "Y" leadership—the man who has stood rock-like behind him when the storm of criticism has been heaviest—Dr. John R. Mott, surpassed in sweep and power his own reputation as a speaker. Dr. Mott divided Mr. Eddy's life into three periods, each of thirty years. Two of these periods now are past; the third is just opening. And this third, he prophesied, will be the most significant. Mr. Eddy, so our correspondents inform us, was obviously unprepared for the sincerity and volume of the approval which was heaped upon him. But there was no mystery about it. There have been plenty of men to oppose him, and there will be more in days to come. But nobody can come into touch with him without recognizing his transparent and all-possessing honesty. Honest men are rare enough so that when one is found he is worth cherishing. That is why the retirement of Sherwood Eddy has proved for the "Y" a rarely moving experience.

Brazil Dismisses American Naval Mission

AT THE time when revolutions were upsetting the administrations of important South American republics last year there was widespread comment to the effect that the new governments thus put in power would prove more friendly to the United States. This may prove to be true, but the first signs do not indicate any notable increase in cordiality. Thus, it is announced from Washington that Brazil's provisional government has decided that "after the revolution of last October it is not in a position to continue the services of the American naval mission." And so this group of 16 officers and 9 petty officers of the United States navy, under the command of a rear-admiral, is on its way home. Since The Christian Century has consistently protested against the sending of naval and military missions to other countries, it will hardly be expected to show much sorrow over

the ignominious fate which has befallen this particular one. It believes that the mission should never have been sent in the first place, and that the United States, if it is sincere in its devotion to world peace, should withdraw all similar missions which may still be in service. These missions go out under the pretext of fostering international good will by training the personnel of the armies and navies of the Latin American states. As a matter of brutal fact, their principal task is to convince these states that they need to build new warships or increase their army equipment in order to put themselves in a proper state of "defense." In South America, the arrival of American naval missions was quickly followed by a spurt in naval building on the part of republics that had kept out of that suicidal game for decades. And the orders for the necessary steel were placed in the United States! This is the sort of thing that the armament-mad nations of Europe have been doing for years. It is no business for the United States to be mixed in. We should get out of it, and stay out.

Case Continued Owing to Absence of Witnesses

A FEW weeks ago there was a newspaper report that the papal secretary of state had protested against any diplomatic action by the Italian government in regard to the killing of two Italian priests in China "on the ground that the diplomatic jurisdiction in such a case belonged to the papal state and not to Italy." In commenting on this episode, The Christian Century said that, while the report was not sufficiently clear to form the basis of an opinion, it raises a question. "If the pope's representative protested on the ground that the bearers of religion to foreign lands ought not to be followed by diplomatic and possibly military and naval protection, there is much to be said for the position. But if the protest was based, as the report states, upon the claim that the vatican and not the Italian government has jurisdiction in the matter of protecting Italian priests abroad, the implications are startling." And we suggested that an inquiry into the matter of fact be conducted "by such enlightened Catholic journals as Commonweal and America." Commonweal responds to the request and comments, but without adding much enlightenment. "The first thing to be asked is whether the news report accurately stated the grounds of the papal action." Of course. That is exactly the question which The Christian Century asked its Catholic contemporaries to investigate. Commonweal thinks "that probably the basis of the papal representation was quite contrary to the reason given in the news report, and was to the effect that the church, or the vatican state, did not wish the matter treated with reference to the status of the Italian subjects as priests." It may be so, but guessing that it may be so is not evidence. Commonweal "fails to see how a real issue has been, or can be, raised, except through misunderstanding." But in the absence of facts, no one knows whether the misunderstanding is on the part of the reporter who said that the vatican objected to having priests treated as Italian subjects, or on the part of Commonweal which thinks that it probably objected to having Italian subjects treated as priests. The only present issue is one of fact. The Christian Century still seeks enlightenment from the enlightened Catholic press.

Another Requirement for a "Father in God"

RAMSAY MacDONALD has a bishopric which he is finding it hard to dispose of. It has been vacant for more than three months and has been rather insistently pressed on a vicar whose present salary is only 640 pounds a year. Since the bishopric pays 3,900 pounds annually, the vicar might ordinarily have been expected to accept his promotion with joy. But in this case he has declined, and has explained to the British prime minister that he cannot afford to make the change. The reason, it appears, is that the occupation of the bishopric involves occupation and support of the bishop's castle. And this castle, which is in Worcester . . . but let the casual item in the Manchester Guardian tell the story: "Although the cost of repairs of episcopal houses can now be defrayed, owing to recent legislation, by the ecclesiastical commissioners, the mere maintenance of such a rambling house as Hartlebury castle is most expensive and could only be undertaken by a man with ample private means. This necessarily limits the prime minister's choice." Comment on such an item may seem superfluous. Yet what a mad world it is that we are living in when a socialist prime minister, out to pick a bishop for a church of which he is not a member, is forced to find someone with "ample private means"! Without criticizing the diocese of Worcester, or the Church of England, or the principle of establishment—for the whole question is much too involved to permit final judgment on the basis of such a small incident—is there not about this something that makes one feel that the whole church business has gone weirdly wrong somehow? St. Paul had his list of qualifications for bishops, but it never seems to have occurred to him to include "ample private means" among them.

General Butler Talks Out of Turn

OF COURSE General Butler ought never to have said it. Whether or not Signor Mussolini, in the course of an automobile tour with an American friend, ran over a child and sped on with the remark, "What is one life compared with the affairs of state!" it was indiscreet for a high officer in the service of the United States to narrate the incident in a semi-public address. Mussolini cables that the statement is not true. The Italian ambassador protests to the department of state. The department of state apologizes. The navy department court martials General

Butler. The only defense likely to be offered is an attempt to prove that the allegation is true. But while the truth of the charges is, in many cases, a good defense in a libel suit, it is not equally good when the issue is one of diplomatic propriety and conduct befitting an officer. Neither an officer nor anyone else is free to tell, under any and all conditions, everything that he thinks he knows. In the newspaper discussions of the incident it is Mussolini rather than General Butler who seems to be on trial, and it will be the same in the court martial if the case is made to turn on the truth of the charge. And that is not fair, for Mussolini will not be in a position to defend himself. It is rather widely known that the Italian premier is fond of driving his own car around the country at a high rate of speed. But on the other hand, apart from any question of humane sentiments, he is not wholly incompetent as a politician and he is doubtless aware that Italian sentiment is considerably prejudiced against the ruthless killing of children by careless drivers. Since the American public will doubtless go right on passing judgments for and against Mussolini, whatever the court martial does, it ought at least to take into account the inherent improbability that a good politician, even in Italy, would make such a callous remark.

Starvation as a By-product Of Prosperity

REALIZING the force of all that can be said, and of all that President Hoover has said, as to the danger of inaugurating a system of doles under guise of appropriating federal funds to feed the hungry, one must also consider the fact that the conditions for which relief is sought are not wholly the result either of fortuitous calamities, such as drought, or of the personal shortcomings of the sufferers. We are confronted not merely by the economic failure of individuals but by the partial breakdown of the whole economic system. We have gone blithely ahead with an industrial program which has been good for some and bad for others. It will not do to say simply that it is the moral duty of those who have enjoyed the benefits of that system to contribute generously out of their surplus for the relief of those who have suffered from its defects. The system being what it is, it is certain that some will suffer whenever the system begins to work with less than normal efficiency. Who the sufferers will be is partly a matter of luck and partly a matter of personal efficiency, but that there will be a class of victims is as certain as the movements of the planets. If society wants to go on under that system, it must consider the care of those whom it crushes as part of the cost of the enterprise. It has been argued that the government might properly give aid in case of natural calamities, "acts of God," such as earthquakes and droughts, but not in case of unemployment or the breakdown of prices and markets. If any such distinction is to be made, it would seem that the logic works the other way. Private charity may more properly be asked to take care of accidents if organized society—that is, government—will take care of the calamities which result from defects in its own organization.

Changed Conditions Require Changed Laws

JUST as an illustration of the way in which the changed conditions of modern life require, in the interest of public safety, some modifications in the personal liberties guaranteed by the constitution, the matter of carrying weapons may be cited. The constitution says that "the right of bearing arms" shall not be denied. The laws generally provide, however, that "concealed weapons" shall not be carried. The courts have generally held that carrying concealed weapons means carrying them concealed on one's person. Concealment of arms in an automobile is therefore not contrary to the law. Sometimes it has been held that a weapon carried within reach of the hand, in an automobile, is virtually concealed on the person, but in general there is a wide range of liberty both under the constitutional guarantee and under the current laws for persons to carry deadly weapons in their cars. All of which comes about simply because the automobile is an instrument which the framers of the constitution were not thinking about when they wrote the clause about the right to bear arms, and which the lawmakers of fifty and more years ago were not thinking about when they wrote the statutes concerning concealed weapons. The concrete social fact is that the right to carry weapons in automobiles is a social peril, and either the law will have to adjust itself to that fact or the safety of society will have to be sacrificed to the maintenance of a form of words. This case is worth pondering over, both because of its own seriousness, and because it affords a good opportunity for thinking about the whole matter of the relation of personal liberties and constitutional guarantees to the public welfare under modern conditions, in a field which is not obscured by prejudices for or against prohibition.

What Are Education's Ruling Concepts?

WITH post-war morality affecting all our popular standards, and with a cultural cynicism and irresponsibility growing out of the ruling concepts of modern education, a new generation is emerging which has no more conviction on the question of temperance than on any other moral question." So said The Christian Century in a recent editorial. A correspondent raises the pertinent inquiry: "What are these ruling concepts of modern education?" For the purpose of the discussion of which this sentence was a part, the ruling concepts of modern education are freedom of the individual from disciplines and patterns of conduct based solely upon tradition, the right of the individual to realize his own possibilities and to discover the best means of realization by his

own experience, and the duty of both individuals and society to bring all codes and commands and prohibitions to the experimental test. This new educational method—which is simply the application of the scientific spirit to the matters which most deeply concern human life—has the defects of its qualities. Experimentation in fields of any importance always involves dealing with edged tools and high explosives. Untrained experimenters frequently cut off their thumbs or blow up the shop. Our generation, however, has on the whole decided that it must assume the risks of the enterprise in order to gain its benefits, and that the benefits are worth the risks. It must try to restrain the experimenters—that is, everybody—from doing irreparable damage to themselves and others while they are finding their way about the laboratory, but it cannot, in harmony with its method, lay down the results of the investigation in advance and say, This is where you must come out. Obviously, the transition from a morality of accepted codes and ipse-dixit rules to a morality based on a scientific study of the observable results of conduct cannot be accomplished without considerable confusion. That is what is meant by saying that cynicism and irresponsibility grow out of these ruling concepts. But they are not the only or the final products of those concepts.

Mr. Hoover Is a Dry!

WITH the Wickersham report on prohibition now in the record, President Hoover carries the supreme responsibility for the outcome of the controversy that it has evoked. Instead of providing a solution of the wet and dry issue, the report has had the effect of intensifying it. The President has identified himself with the positive recommendations of the report, and has dissociated himself from the hypothetical suggestion for a "revision" of the 18th amendment which the report contains. He declares that he sees "serious objections" to the proposal of manufacture and sale of liquor under government control, which declaration, taken with his unqualified approval of the positive recommendations of the commission, places the President unequivocally on the dry side.

This is the first pronouncement which Mr. Hoover has ever made, publicly, on the merits of prohibition. He has now distinctly passed beyond his noncommittal tribute to prohibition as a noble experiment, his stirring appeal for its observance, and his stout declaration of purpose to enforce it because it is the law. He now stands with those who believe it is a good law, good at least in the sense that no alternative is in sight which does not involve worse evils than those which admittedly exist under prohibition. It is important to exhibit his position in detail, as disclosed by his letter transmitting the Wickersham report. Mr. Hoover now stands:

1. Opposed to the return of the saloon.
2. Opposed to modification of the Volstead law so as to permit light wines and beer.
3. Opposed to the government's going into the liquor business.
4. Opposed to the repeal of the 18th amendment.
5. Opposed to the "revision" of the 18th amendment.
6. Opposed to the return of the liquor problem to the individual states.
7. In favor of federal prohibition.
8. In favor of federal prohibition by constitutional enactment as against statutory prohibition by congressional action.
9. In favor of any change in enforcement legislation which is designed to improve enforcement.

What more could the President do to make his championship of prohibition complete? Mr. Hoover is a dry. He is a dry, not merely in the sense that he has sworn on oath to uphold the constitution, but because he is a believer in the merit of that specific part of the constitution which prohibits the traffic in intoxicating liquor. As President it was unnecessary for him to announce his convictions as to the merits of prohibition. It has been sufficient that he faithfully enforced the law. But as a candidate for reelection, it became a paramount necessity that all doubt as to his personal view should be dispelled. Mr. Hoover has effectually dispelled it. On the assumption, which generally prevails, that the democratic party will be wet in 1932, with a wet candidate for the presidency, it now seems clear that the fate of prohibition will rest with the republican party under Mr. Hoover's leadership.

An attempt was made two days after the transmittal of Mr. Hoover's letter to congress, to confuse the public mind as to the completeness of his avowal of the dry cause. A loophole was alleged to be discovered in his statement, leaving his ultimate position undetermined. It was said that Mr. Hoover had left himself free at a later time—perhaps at the time of the republican convention in 1932—to adopt the Anderson plan for manufacture and sale under federal control. The wet republican press revived the ghost of the "unofficial spokesman" which disappeared from the white house when Mr. Coolidge went out, and put into its mouth the weird story that Mr. Hoover was not really dry, and that his "serious objection" to the Anderson plan was merely that his present commitment to it would paralyze enforcement during the remainder of his administration. This story had wide currency. Certain papers attributed it to one of Mr. Hoover's secretaries. The New York Herald-Tribune even went so far as to give the name of its own correspondent to whom Mr. Hoover himself had given assurance that his transmittal letter still left him free to adopt a "moist" policy at the proper time. Consistently with Mr. Hoover's habit in respect to such rumors, this one has not been denied.

But only those will be taken in by it who wish to

be taken in. Its origin is plainly in the wishful thinking of republican wets who see their party, led by Mr. Hoover, becoming the dry party, and who desire to keep that outcome in suspense as long as possible in the hope that something can be done, or that something will happen, either to beat Mr. Hoover for the nomination or to make him see the folly of running on a dry platform. These wet republicans look with dismay upon the prospect of the republican party being committed to the dry doctrine. Their strategy, therefore, is to take advantage of Mr. Hoover's known reticence and start the story that he is, after all, not so dry as he seems, that his language is rather cryptic, capable of another construction, and that he can be depended upon to come out wet when the time is ripe.

Let those believe this who can believe that Mr. Hoover is both a knave and a simpleton. Anyone who has watched the working of the President's mind knows that it works straightforwardly. He is not given to making nice distinctions of words which mean one thing to the public and another to himself. He is cautious—there is no doubt about that—and his words do not carry him further than he intends to go, but he is not deceitful! And deceit on the part of a public leader in regard to so tempestuous an issue as that of prohibition would be the last degree of folly. Only a simpleton could imagine that he could profit by it.

A public leader gains his followers by the obvious meaning and implication of his words, not by their cryptic implications. If the people take him at his word in its obvious meaning and give him their allegiance, only to be told later that his language had been so cleverly formulated as to leave room for an opposite interpretation, they will turn in wrath upon him. That way lies political annihilation.

If Mr. Hoover intended eventually to be wet, he had the opportunity to define his position when he passed the Wickersham report to congress. If he was in a tentative state of mind and desired his position to remain undefined, he would have passed the report to congress without any expression of his own view, leaving congress and the country to judge as to its value. Mr. Hoover did neither. Instead, he praised the commission for its ability, its independence, its representative character and its long labor, identified himself with its position against repeal of the 18th amendment in the categorical words, "I am in accord with this view," associated himself with "the spirit of the report in seeking constructive steps to advance the national ideal of eradication of this traffic," and specifically repudiated and dissociated himself from the one proposal for change—the Anderson plan—upon which the commission could not agree but which they embodied in their report.

It is incredible that Mr. Hoover is playing fast and loose with public opinion. Mr. Hoover is dry, satisfactorily and fully dry. The only question that can now legitimately be raised concerning him is whether he intends to be a passive dry or an active dry; whether he will give public opinion the leadership which the situation now demands or sit tight while others lead. In a word, will Mr. Hoover assume his unique responsibility for clarifying public opinion and mobilizing it behind himself as a dry?

This question is vital. The paramount requirement in the present crisis is that there shall be in 1932 a sharp and unambiguous issue joined between wets and drys. Is Mr. Hoover the kind of a dry, for example, who would consent that the republican platform upon which he will run may be wet or evasive on this issue? Will he insist upon a platform as dry as he is himself? Or will he compromise with the wet element of his party allowing them to write the platform while the candidate holds the drys in line? As a leader of public opinion, Mr. Hoover has not yet demonstrated conspicuous ability. And the prohibition question is a question of public opinion.

The wets now have control of the most powerful opinion-making agencies in the nation. The drys are crippled by the lack of a press and a leadership. The reason they lack leadership is because Mr. Hoover preëmpts the leadership. By his position as President which he attained as a dry, and now by his position as a candidate for re-election as a dry, Mr. Hoover's leadership is beyond all competition. No one can take it away from him. Therefore, many statesmen who might otherwise bid for leadership are marking time, and it is highly improbable that any one of them will put himself in a position of seeming to out-do the President on the President's own issue.

The fate of prohibition, therefore, rests with Herbert Hoover. His active leadership would counterbalance the influence of the entire wet press of the nation. It would give unity and vigor to the prohibition forces. It would invest his victory in 1932 with unequivocal dry significance, allaying the present disquiet and opening the way for decent citizens and organs whose opposition to prohibition is the chief factor in making its enforcement difficult, to give the law their support.

This reorganization of public opinion is the great business of the hour. Enforcement waits on that. Larger appropriations, improved statutes and better methods are all vain unless an intelligent and determined public opinion stands behind prohibition. Mr. Hoover can save the nation from its present chaos of sentiment by telling the people not merely that he is dry, but why he is dry. To do so will be a great act of patriotism, a supremely vital service to prohibition and, we believe, the highest political strategy.

Only as Mr. Hoover makes himself the distinct symbol of the dry cause can he hope to command the united dry vote. His candidacy must be no static one. His dryness must be more than correct; it must be aggressive and alert and leaderlike. A perfunctory dry position will be a liability, not an asset. Mr. Hoover's chances of success are dubious unless he so accepts the challenge of the wets as to

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make prohibition the paramount issue in the campaign. There are hosts of drys who will not support him if the liquor issue is subordinate to other issues in 1932. Their opposition to his economic point of view is so pronounced that they can be persuaded to vote for him only in the hope that a straight-out test of popular sentiment on prohibition will settle that question and remove it as a disturbing factor in future political campaigns. Otherwise they will vote a ticket representing their more liberal economic views. Mr. Hoover may have their votes only on one condition—that Mr. Hoover lifts up the banner of the drys with such a gesture of leadership that the issue will overshadow every other issue for a decisive test of the nation's purpose with respect to the liquor traffic.

Indian Interlude

A MOMENTOUS pause has been reached in the development of Indian affairs. The representatives of the recent London round table conference are still on the high seas, bearing homeward the official proposals of that gathering. Mahatma Gandhi is free, hastening about from one center to another, consulting with other leaders of the national congress party, and largely keeping his own counsel. More than 20,000 members of the party remain in jail, and the party executive has refused to call off the boycotts or the agitational aspects of the non-cooperative campaign pending the outcome of the approaching negotiations. Business interests, both Indian and British, are mobilizing to exert as much influence as they can in favor of accepting the round table scheme. But nothing of major importance is happening, and nothing will happen until after Gandhi and the delegates from London have had their meeting, and the decision of the mahatma has been announced.

This, therefore, is a good time in which to take stock of the Indian situation as a whole. Readers of The Christian Century have been informed of its shifting aspects from week to week, but it is well to take advantage of this lull by standing off and looking at the events and developments of the past year in all their interrelations. What has happened of importance since that day, now almost 13 months ago, when Gandhi set out from his ashram on that march which was to take him to the seaside salt beds, and thence within the walls of the Poona prison?

For one thing, it can be said that the demand for a unified and self-governing India has become practically universal throughout that sub-continent. A year ago it was still being argued that the nationalist demands represented the ideas of only a handful of India's 320,000,000; that the native princes would never permit their great states to be drawn into any scheme in which their privileges and power might be subject to the review of Indian politicians; that the communal religious differences would keep the Moslems out of any sympathy with a demand for self-government; that the depressed classes would never trust themselves to the rule of their higher caste countrymen; that the rural areas had no interest in the whole matter. Every one of those predictions has, on the testimony of British administrators in India and by developments at London, been set at naught during the year.

In writing of this unanimity of desire which has been achieved in India, the conservative London Spectator says editorially: "The vast changes in thought which have occurred recently in India are only to be matched—though it is possible that they are outmatched—by the changes of thought in Great Britain. There seldom has been such a great tide of sympathy with the aspirations of another country for autonomy as there is with India now." Mr. P. O. Philip, our own special correspondent in India, and the Indian secretary of the National Christian council, took occasion in a good-natured, but justified way, to call attention in last week's issue to the extent to which this shift in British opinion has brought an important part of the British press to support proposals not essentially different from those made by the national congress two years ago. Another outcome of this change in British thought has been the virtual discarding, even by the liberal party, of the Simon report. The very caution of that document has eliminated it as a guide for adequate action.

In the third place, the round table conference has been held, and it has adjourned with greater prospects of accomplishment than a year ago seemed possible. It must be clearly understood that the round table has not adopted a plan for a new government for India. It has only outlined the main features of a plan that might be adopted. But this tentative proposal already has great influences working in its favor. On the one hand, it has already been approved by all the parties in the British parliament, with the tory leadership under Stanley Baldwin even going so far as to suffer the defection of Winston Churchill as a penalty for announcing approval of the scheme. On the other hand, it will be supported in India during the coming days of agitation and consultation, not by Englishmen but by Indians. The tactical advantages favoring ultimate adoption of a constitution along the lines outlined at London are therefore very great.

What the new constitution really proposes is the formation of a United States of India. There is to be a federal government, including all the native states as well as British India. This government is to have a two-house legislature, the senate to be elected indirectly by the legislatures of the provinces or in some similar manner, and the house to be elected by direct vote of the people. Over the federal government there will be a governor-general, appointed from London, who will designate the leader of the majority party in the lower house to form a cabinet. Two of the department heads in the cabinet, defense and foreign relations, will be responsible to the governor-general. Another, finance, will be re

sponsible to the governor-general on matters of foreign loans, and to the legislature on matters of internal revenue. All other department heads will be responsible to the legislature alone. But in the event of an adverse vote in the legislature against the policy of any member of the cabinet, the whole cabinet will fall.

This general scheme of government the round table is now about to present to India, with the endorsement of all British parties, as offering the "substance of independence." It carries, however, certain reservations, which are meant to apply during the period of transition intervening between the time when this constitution goes into effect and the time when it is felt that India is competent to discharge for herself every function of government without creating international dangers. The important reservations are those which retain in the hands of the governor-general the control of the army, of foreign affairs, of foreign loans, and would make possible in times of crisis the virtual suspension of representative government and dictatorial action by the British head of the state.

A great many Indian nationalists will regard these reservations as destroying the essence of the grant of self-rule. It may prove that the majority of the congress party takes this position. The arguments which they will use are well summarized in the letter from Dr. Jabez T. Sunderland which will be found on page 212 of this issue. Of all these points of contention, it is plain that the reservations on finance and on the extraordinary powers of the governor-general will come closest to wrecking the negotiations. The control of finance always lies close to, if not entirely within, the foundations of true self-government. And the ease with which a reactionary British government might, by the unwarranted proclamation of the existence of a crisis, sabotage the whole scheme of representative constitutional government, is plain.

However, there is another side to this question. Barring immediate and complete withdrawal of all British governmental interest from India—something which nobody contemplates—the British must accept certain grave responsibilities to the public order of the world for some time to come. Those responsibilities would be generally regarded as including protection of India against falling into internal anarchy, against defaulting on financial obligations assumed in the past, against assuming other financial obligations beyond the power of the new state to meet, and against involvements with other states whose policies are regarded as inimical to world peace. (In plain words, Russia.) If the British can be trusted to administer their powers under the new scheme with genuine good will, making it transitional in deed as well as in word, and the period of transition short, they will find a considerable body of world sentiment ready to agree that they are entitled to enact some such safeguards as these for their protection during the difficult days ahead.

The most intense struggle during the coming negotiations can be predicted to come in regard to control of finances. Next in bitterness will probably be the struggle to establish communal rights in the election of the federal and provincial legislatures. By communal rights are meant guarantees under which the minority religious groups—Moslems and Sikhs in particular—are given a minimum number of legislative seats without regard to their proportional size in the total population. The efforts of the round table to work out such a scheme to the satisfaction of Hindus, Moslems, Sikhs, while at the same time maintaining some species of representative election, ended in failure. By throwing the issue back into India, and so forcing the Indians, if they are to get a constitution, to reach some agreement among themselves, the London conferees hope to accomplish what they failed to do.

Finally, as the negotiations between the congress and the round table approach, there is one other element in the Indian situation to be borne in mind. After all, any self-government for India which secures the ends which India most needs will have in mind, first of all, the welfare of the farming peasants. And it is not at all clear that either in London or in the councils of the congress party the awful condition of the inhabitants of the villages has been sufficiently taken into account. Gandhi alone, with his insistence on the right of the people to make their own salt, seems to divine that unless the burden of life is lightened for the toilers on India's soil no form of government, whether British or Indian administered, can escape an eventual agrarian revolt. To too large a degree, the present revolt in India is a revolt among the intelligentsia—the class that has been educated for leadership, and has found no leadership open to it. But the man who has been the worst exploited victim of the old order has been the peasant. Unless his wrongs are righted, disorder in India will continue and grow.

Casual readers of the newspapers need to be reminded that, despite the widely heralded and genuine achievements of the round table conference, the problem of India's future government is still far from solution. But there is reason for real hopefulness in the spirit of good will with which all parties are approaching the coming negotiations. Seldom has a great power extended the olive branch in more kindly terms than did the viceroy, Lord Irwin, when, just before Gandhi's release, he said to the legislative assembly: "However mistaken any man may think him to be, and however deplorable may appear the results of the policy associated with his name, no one can fail to recognize the spiritual force which impels Mr. Gandhi to count no sacrifice too great in the cause, as he believes, of the India that he loves, and I fancy that though he, on his side too, thinks those who differ from him to be victims of a false philosophy, Mr. Gandhi would not be unwilling to say that the men of my race who are today responsible for the government in India were sincere in their attempt to serve her."

XUM

What's Coming in Religion?

Man—Is He Accident or Goal?

By Kirtley F. Mather

IS MAN an accident of nature or the goal of nature? The answer is no, of course, man is neither; or perhaps 'tis more accurate to reply, yes, he is both. Certainly it would not be fair to the facts of modern science to assert categorically that he is either one and not the other. The whole question is in the realm of interpretation of facts, in which realm personal opinions bulk large, and speculation is both permissible and desirable. The very hopelessness of reaching a final answer is doubtless one of the reasons why we are all interested in the question and quite willing to devote a little time to its consideration.

Man is beyond doubt a part of nature—a product of evolutionary processes operative upon the face of the earth. This is a direct inference from observed facts and is as well founded as any of the doctrines of science. Indeed, any rational consideration of the question before us must be based in large degree upon the interpretations which may be drawn from the process of evolution.

Presumably that explains the editor's request of a geologist to broadcast his opinion concerning it. For the facts available for interpretation are largely displayed among the records of the rocks, preserved upon the pages of Mother Earth's diary. The fossils of past geologic time record the successes and failures resulting from the age-long activity of the evolutionary processes, and give at least a clue to the nature and tendencies of creative forces operating in this particular corner of the universe. Patiently encouraged by the geologist, those fossils speak their message and provide the philosopher with the firm basis of fact from which he must leap out into the treacherous sea of speculative deduction.

Accidents in Nature

In one sense of the term, there are no accidents in nature. Events do not happen by chance. Laws of cause and effect are everywhere operative; products are determined by the forces which produce them and the materials with which those forces work. The principle of indeterminism lately set forth by physicists apparently operates only in the mystic realm within the atom. It is in no sense a denial of the law-abiding sequence of cause and effect in the practical affairs of everyday life or of organic evolution. The motion of planets and of stars, the influence of heredity and environment are just as predictable today as they were before Einstein and Heisenberg, if not more so. It may well be that the laws determining or describing the transformations of matter and of energy in categories larger than those of subatomic nature are statistical laws; but they are none the less laws. Strictly fortuitous events do not occur in nature.

But it is obviously not this meaning of the term accident which is implied in our question; the term is specifically defined by the antithetical word, goal. The real question is, therefore, was man produced unintentionally and without design by blind and purposeless forces? There are many facts which lend support to an affirmative answer to that question.

Take for example the events involved in the ascent of the first air-breathing vertebrates from their gill-breathing aquatic predecessors in the far-off paleozoic seas three hundred and fifty million years ago. That was one of the most important episodes in the earlier history of the ancestors of mankind, a forward step in evolution which promoted the strain of animals to which man belongs, from an aquatic environment, where any aspiration to produce a man-like being might well have found a watery grave, to the terrestrial surroundings where those aspirations, if any, might later flower into achievement.

Fishes with Submersion Tanks

This revolutionary change in biologic organization involved the production of a satisfactory mechanism for utilizing the oxygen of the air in the essential task of purifying the blood-stream and the development of efficient apparatus for locomotion on the ground. Gills must be replaced by lungs; fins must give way to legs. The successive steps in that transition are fairly well recorded in Devonian and Mississippian rocks—strata deposited in broad shallow seas or on nearby coastal plains, a short time before the Appalachian mountains were reared aloft by widespread convulsions of the outer shell of the earth.

Among the fishes of those days there were many which possessed a well-developed swimming bladder, designed like the submersion tanks of a submarine to regulate the buoyancy of the creature in the water. Some of these belonged to the group of so-called "lung fishes" which began to use the air bladder as an accessory breathing apparatus. A network of fine blood vessels permeated the membrane forming the wall of the air bladder and brought the blood into close contact with the air swallowed through the mouth. The environment was characterized by marked fluctuations in climate from wet to dry seasons each year. During the dry seasons the lakes and rivers dwindled to stagnant pools or disappeared entirely. A heavy premium was placed upon those individuals which had sufficiently efficient "lungs" to

permit them to live exposed to the air until the return of the wet season enabled their gills to function once more. Under this compulsion provided by seasonal dryness the first air-breathing vertebrates, the amphibians, came into existence.

But, unfortunately for them and their offspring, the newly acquired lungs did not have the same relation to the blood circulatory system as that which the gills of their ancestors had possessed. In consequence, the lungs were sadly defective. Only that part of the blood which was propelled from the heart to the vicinity of the old swimming bladder could thereby be purified; and the pure blood passed thence to the middle and rear parts of the body. The blood destined to nourish the head went directly forward from the heart, missed entirely the primitive lung, and was woefully impure. Perhaps that "accident" explains the long dark ages of earth history, the mesozoic era of the geologist, during which cold-blooded reptiles, huge-bodied but small-brained, were the rulers of the land, the lords of the air and even the masters of the seas. That was the time when evolutionary progress seems to have been measured in terms of brawn rather than of brain, of weight rather than of wits, of muscle rather than of mind. Not until the perfecting of the four-chambered heart, possessed by man and his mammalian kin, made possible the pumping of properly oxygenated blood to the head, did nature overcome the handicap inherited from the "lung fishes" and begin to specialize upon brains among the higher vertebrates.

Is Man an After-thought?

Certainly, if nature has been working in the paleozoic era toward the plans and specifications of post-glacial man, it must be concluded either that nature was a very poor craftsman or that at this important and crucial stage the plans were entirely overlooked. And this is the inference to be drawn from many another page of the record. Numerous details of numan anatomy are much better fitted for animals accustomed to walk on all fours than they are for bodies carried erect upon the hind limbs. At best, man seems to be an after-thought; only within the last eight or ten million years has any attempt been made to evolve an intelligent, terrestrial biped, whereas the process of organic evolution has been operating for at least seven hundred million years. If all the untold number of extinct animal species, with the innumerable records of derelicts and failures along the path of life, were necessary in order at last to produce mankind, the evolutionary process is assuredly a most inefficient and wasteful method.

Or consider the same thought from the universal rather than the earthly viewpoint. The dimensional insignificance of man in the universe is becoming increasingly impressive, as the results of astronomic research are announced and comprehended. The earth is but a tiny speck of matter which has been revolving around a very ordinary star for at least two billion years. That star is merely a single speck of luminous gas in the midst of a universe of stars so numerous that to count them would be a task analogous to counting the grains of sand on all the beaches along the shores of all the seven seas. What a waste of matter, time and energy, if it was all designed merely to produce man!

Apparently the only way to retain even a modicum of respect for the creative powers of the universe around us is to conclude that man is truly an accident produced unintentionally and casually in a sequence of events which reveal no design nor plan. And yet there are other facts which suggest the folly of that easily derived conclusion.

Many Called, Few Chosen

John Burroughs once commented aptly upon the efficiency of the evolutionary process. "Nature hits the mark," said he, "because she shoots in all directions." True! But who or what establishes the mark? Something has selected from the countless experiments the few which were worthy of approval. At every stage in life development, many were called but few were chosen. Nature not only did the calling; it was she who also did the choosing. Apparently of late years, nature has bestowed the accolade of highest approval upon man. If the sum total of his environment had not favored his peculiar anatomy and aberrant behavior, above that of his contemporaries, he could not occupy today his position of obvious power and importance in the organic world.

Although there seems to be no inherent reason why evolution should be progressive, the fact is that it has been progressive. The emergence of creative personality is a triumph, no matter how expensive it may have been. There are abundant reasons for concluding that man is unique in time and space. Man is so surely an offspring of Mother Earth, that to duplicate him one would have to duplicate his parent and her history. During no other interval of two billion years and in no other quarter of the universe can the history of the earth have been repeated in its detailed ebb and flow of geographic cycles, its sequence of variation of land and sea, its pageant of diverse climates. There is however no reason for assuming that man is the only expression of cosmic energy which aspires to a comprehension of beauty, love, truth and goodness. Or if he is, then the interpretation that the size of the investment necessary to produce him is a measure of his value, is just as reasonable as the other interpretation that he can have no value in such a far-flung universe.

We turn therefore to the other half of our question: Is man the goal of nature? Immediately, the scientist replies that the question is unfair. Man has no knowledge, nor hope of ever acquiring any knowledge of a final goal. Cosmic evolution reveals no vestige of any beginning, no prospect of any end. The process is even now continuing here upon the earth. Man is surely not *the* goal of nature.

But is man *a* goal of nature? Obviously, nature

does have goals toward which to work. It is the normal ambition of every animal so to adapt itself to the sum total of its environment as to increase its chances for long-continued comfortable existence. The behavior of almost every creature reveals an unmistakable purpose to maintain life, either for itself or for its offspring. The "will to live" implies the reality of goals as an essential part of the evolutionary process.

The Little Eohippus

Nor can it be safely asserted that the ambitions of animals are always local and temporary. Many excellent illustrations of the phenomenon known as "orthogenesis" are revealed in the records of the past. The long series of fossil horses from the little, four-toed eohippus to the larger, one-toed, modern horse is a case in point. Through successive generations of equine quadrupeds, a dozen biologic trends seem to have been followed, directly and surely, toward a definite goal. One may well doubt the correctness of ascribing to any particular individual the high aspiration implied in the paleontologic ditty:

> Little Eohippus was no bigger than a fox
> And on four toes he scampered over Tertiary rocks;
> "But," said little Eohippus, "I am going to be a horse
> And on my middle fingernails I'll run my earthly course."

Nevertheless, to the credit of something somewhere, it must be admitted that that very goal was at length attained. Perhaps, just as all history is nothing but a summation of countless events, each one trivial in itself, so purpose in nature may be just a piling up of a long succession of ambitions, no one of which indicates the taking of thought for anything beyond the evils of the day, or a vision of what may be accomplished on the distant morrow.

Moreover, many of the orthogenetical series can scarcely be explained on the sole basis of natural selection resulting from purely local conditions. In the group of titanotheres, for example, certain rudimentary structures were preserved long before they could possibly have had any survival value. After many generations of progressive improvement, these structures were sufficiently perfected to be of decisive aid in the struggle for existence. But what started and maintained their development before that stage had been reached? Or again, certain of these skeletal modifications still later became so ponderously excessive as to be a distinct handicap to their possessors. Yet the tendency continued to exaggerate them still further, even until they apparently contributed to the downfall and final extinction of the entire group.

Human Aspirations

Certainly, in the aspirations of human beings, if nowhere else, nature reveals herself as directing her energies toward specific goals. From the time when some remote ancestor of ours first flaked a flint to a cutting edge, onward through the centuries to the time when committees are appointed to plan superhighways and institutes of sociological research are established, man has been expressing the fact that at least a part of nature is characterized by design and purpose.

In the last few thousand years, human beings have had considerable practice in the interpretation of the behavior of their fellows in terms of purpose and intent. The conduct of a man reveals much concerning the goals toward which his activities are directed. Similarly the survey of the history of life upon the earth leads to a behavioristic interpretation of the purposes of organic nature. The accomplishments of the past, coupled with our ideas concerning how the many successes and failures were achieved, suggest the character of present and future goals.

To the student of geologic life development, the processes of nature seem unmistakably experimental. Cosmic energy, expressed in protoplasmic organizations, has been striving mightily toward some dimly discernable goal. Every conceivable experiment has been tried—in the sea, on the land, in the soil, in the air. No possible abode, nor any type of existence has been neglected in nature's laboratory. Handicapped by failure here, or limited success there, the series of experiments has continued. Sooner or later, the obstacles imposed by heredity or environment have been surmounted in ways which can only be designated as supremely ingenious, expensive though they may seem to us who value time and energy.

The Human Race Is Still Young

From the turmoil of the laboratory, there has emerged at last that which we call human personality. Presumably it is one of the goals of nature, or one aspect of nature's goal. It is no accident that man with all his curious powers, psychical as well as physical, social as well as individual, spiritual as well as material, should occupy today his present position of obvious leadership among terrestrial organisms. His peculiar abilities have found response in the sum total of his environment. Apparently, he fits fairly satisfactorily into the "scheme of things." Never could he have achieved his present measure of success had his mode of life not met "approval" from the cosmic forces which are operating in this particular portion of the universe during glacial and post-glacial time. I believe we are fully justified in concluding that the production of personality is one of the goals of nature. Further, I think we do well to estimate the personality-producing forces within the universe as the most valuable and respectable of all known cosmic forces. There may be "better" forces somewhere, but we have no knowledge of them, no concept of what they might be.

Man is therefore to be rated as *a* goal of nature, not *the* goal, if that definite article implies finality of aim. Very fortunately the process of organic evolution is still continuing. Human nature is not yet determined. The human species is still young, plastic and changeable. No one can at present set limits to the possibilities of development of personality.

Our Ruling Fallacy

By George Lawrence Parker

WE APPEAR to be in a hypnotic state in regard to morals. From every platform our leaders—some real, some fake—give their pronouncements, and we proceed to echo their sentiments in almost blind obedience. What our own deepest convictions may be we scarcely stop to question; or if we have such convictions we subdue them before the orders of higher-ups, known and unknown.

Chief among these hypnotizing commonplaces is the statement, rushing loose like a river in flood, that in this age of speed, invention, and mechanism, morality is in great danger; in fact, not only in danger but already unseated. In the minds of these wise and unwise proponents, it is assumed that whatever goes slowly is moral, and whatever goes rapidly is immoral or at best non-moral. There seems to be a goodness complex in the snail, and a badness complex in the eagle or the hare.

Buggy vs. Automobile

It is axiomatic, to these professors and teachers, that the tortoise must always win the race. It is the chief delight to hold up the old grey mare and the "buggy" or family carriage as possessing inherent moral value above the automobile. Just wherein the higher value lies they do not tell us, nor are other considerations beyond speed taken into account. My own conviction is that, leaving other considerations aside, it could be easily shown that the horsedrawn equipage was quite as conducive to bad morals as is the automobile.

Our ruling fallacy is that morals vary inversely as the square of the distance covered per hour. Carried further, this fallacy comes to be that an age of mechanism is everywhere opposed to morals. Of course, there are dangers in the great shift we have made, but the bare flat bromide that this opposition accounts for all our laxity is the greatest danger of all. In the interest of clear thinking, as well as in the interest of morals, this "bogeyman" needs to be seriously challenged. As he has appeared at every stage of human progress, so he struts out now. As he tried to put down Copernicus, Galileo, Darwin and the rest, so now he tries to defeat man's next step in moral advance by the hypnotic utterance, "If you go fast, you go to the devil; if you go slow, you go heavenward." "To climb the steep ascent of heaven," is truly a slow process; but just as truly there are wings provided for every desire that reaches upward.

The Taxi Waits

I saw this fallacy illustrated in a humorous fashion not long ago. The speaker was one of America's most brilliant and well known preachers, a lecturer, and a teacher of teachers. His initials, if given here, would identify him. His audience was a group of a hundred people of intelligence in a large industrial city. For an hour, interestingly and with tantalizing convincingness, he set forth the theory that true spirituality is being rendered now impossible by our machine-and-invention living. Strongly he pleaded for something to check our present tendency. Just what recipe he gave I could not discern. When he closed it was with these words, quoted from memory, but I vouch for their essential exactness: "These are our dangers, due to our speed mania; the threat is leveled at our whole religious thinking; the crisis is plain. I could illustrate it much further if I had time, but it is now ten o'clock, and the taxi is waiting to take me to the ten-thirty train to New York." He took out his watch, and presumably the taxi took him to his train, and the train to New York.

Do you get the picture as I get it? And does your sense of humor overcome you as mine did at that moment? Here was a spiritual leader whose entire plea that evening was made possible by the things that for an hour he soundly berated. The building he spoke in was machine-made, his clothing was mill-woven; his hearers were workers, many of them in machine shops; and at the last he consulted a machine called a watch, jumped into a machine called a taxi, and rode back to New York in a machine called a train!

Machines as an Excuse-Mechanism

I wonder if he realized that it is not the machines that kill spirituality, but our ability to use them as an excuse-mechanism? I wonder if he realized the tragedy in telling us how impossible it is to be spiritual with machines, when everyone of us in that room must either win surrounded by machines or not at all? I wonder now if he would understand the fact that as he closed I had only one recourse left to me, to laugh at the grim joke spread out over that audience for sixty minutes! I continue to laugh; yet, indeed, there is tragedy in my laughter, for men will believe to their hurt that spirituality and morals are impossible so long as gifted speakers tell them so.

The modern situation is quite as tragic as the example used by a Teacher of long ago, nor does it differ in a single point. "I have bought a piece of land and must need go and see it, I beg to be excused; I have bought five yoke of oxen, and I go to prove them, I beg to be excused; I have just been married, I beg to be excused." Here were men in slow Palestine who could not be spiritual because of the social and commercial environment of their time. And here we are making exactly the same excuse, never perceiving that the change in environment is absolutely unessential! In the midst of all machinery, one factory is the busiest of all—the factory of excuses based on environment! The slow pace of oxen is quite as effective in keeping men from the kingdom of God as that of the automobile. A farmer buying a piece of land is not more occupationally fitted or enticed into

the kingdom of God than an air pilot, and the man who declares devotion to his wife as his excuse is not thereby a candidate for heaven.

Environment as an Alibi

It seems plain that the environment of one age is not different from that of any other age as an excuse for low morals. The traducers of our own day are but repeating the outworn pattern of humanity's Excuse Factory, F. O. B. New York, London, or Main Street. Lifting up our cry now that speed, machinery, invention, are dangerous to man's spiritual and moral interests is to present a perfectly good excuse. It is so good that it actually gets itself believed, and actually shuts the door of "the kingdom" in our faces! The point we fail to see is that the inherent nature of speed or machinery can no more be opposed to morality than can the inherent nature of slowness. Accelerated slowness may be more moral than the unaccelerated sort, and I rather suspect that the sloth is as low in the moral scale as any animal we know.

Instead of living too fast today, we are living too slowly. The brain works best when it works rapidly. Our rate of intelligence today is still crawling along at a horse pace; only our bodies move fast. We do not half take in mentally what we read in the newspapers. Last summer our country was in the grip of a drought almost unknown in our history—suffering untold. Yet, while it was on, one of New England's most intelligent women told me she had really not heard of it, and that she had plenty of water on her estate! She had come to my home in an expensive car, but her mind had not moved an inch since the rain had stopped a month before! In religion, politics, government, men still live in 1630 instead of 1930. We need more speed! Our mental sluggishness is out of all proportion to our physical haste, and this largely because we keep on uttering the hypnotizing dogma, "We are going too fast to think or to be moral."

Was Jesus a Quietist?

Some people are constantly pointing back to Jesus as a type of the restfulness, the calm, and the quiet, which if practiced would be the world's moral salvation. But as a matter of fact their illustration is all wrong. The whole tone of Jesus is one that calls for speed and quickness of perception. "Fools and slow of heart to believe," was his last word to two sluggish disciples on the way to Emmaus. Everywhere his words crack with the crack of a whip urging men to accelerate their mental pace. A heavy-minded youth said to him, "I would like to possess eternal life." And Jesus said, "Well, hurry up. Keep the commandments." In reality he said, "Your philosophy is good enough; your pace is too slow." To those who had argued for years on this or that point of morals he had usually the same advice to give: "Speed up! Move! Act!" To talk about the calm peace of the mind of Jesus is rank misreading of his biography, if by peace we mean unaccelerated mental pace. To talk about the good old days when men had time to be religious is a shining example of crooked thinking.

As a matter of fact, morals are in more danger when the world moves slowly than when it moves fast. This does not mean that we shall be a moral world by simply increasing our speed. But it does mean that a world bent on quicker contacts between all its parts is apt to be a more moral world than one content to remain disconnected because of lack of speed. It surely means that comparative speeds do not gauge the standards of morals.

To declare publicly that we are growing more immoral because of our skill in locomotion, or in machines for comfort, or because of any other mechanical reason, has two bad effects. First, it discourages all attempts at morals, since we know we are not going to return to a non-machine age. Second, it encrusts our mind with a dogma of excuse which ruins all our standards of truth.

Morals in the Machine Age

The greatest step forward that we could now take in our moral living would be to pierce through the fallacy of measuring morals by speed, righteousness by inventions, and holiness by machinery. To slow up is often necessary. To go full steam ahead is more often necessary. All moral advance is at an end until this simple proposition is accepted. To declare our fast age to be godless simply because it is fast is the one sure way to expel God from it. The morality that continues to insist on kerosene lamps and horse-drawn vehicles as essential to its existence will by inevitable law disappear when lamps and horses disappear. The good people who insist on going slow are slowly going. The only hope for a spiritual order in the future lies in having good people who are coming fast, and who refuse to slow down!

That men are now going on without morals is not because their pace is too fast but because the pace of morals is too slow. What we need is a moral sense that fears nothing, not even speed; a moral sense so sure of its ability to conquer that it will face our intricate machine-world not simply unabashed and unafraid, but with joy and hope. Those born in the machine-age—and that will soon be all of us—must accept it, whether or no. That they should accept it as a field for moral growth, a partner in the spiritual quest, may depend on the speed with which we now awake from our hypnotic delusion that our twentieth century environment is by its very nature opposed to moral and spiritual development.

All the superstitions of the past combined are less harmful than our single present-day superstition that sloth is spiritual and speed is sinful. No superstition of the middle ages is worse than our obsession that machinery is anti-God. No delusion of the past is more fatal to truth than our present delusion that invention banishes the possibility of a spiritual consciousness in man.

To those who now say that men are deserting religion, the issue might well be put: The religion that

buries itself in the environment of the past, and refuses to accompany mankind into his environment of the future is the real deserter. Wherever man pitches his tent, by Sinai's quiet mount, or by New York's roaring canyon streets, there God's spirit will tabernacle with man. He will be for man a guest who never quarrels with the quarters given him, nor calls any bed impossible. The only thing that can drive out the Great Companion is the whispered fallacy, "There is no room in the inn."

If our age is crowding out God by machinery and speed, it is no more than every age has done with the tools it had in hand. The way now to turn the cosmic joke in the favor of God, morality, spirituality, or any name we care to use, is for us to say, Lift up your heads, O ye gates of man's skill; and be ye lifted up ye everlasting doors of man's ingenious invention and mechanical mastery of nature, and the King of Glory shall come in. We cannot be where God is not, on any sea or shore.

In Leningrad's Atheistic University

By George M. Day

DURING a three weeks' sojourn in Leningrad which was devoted primarily to a study of student life in the institutions of higher learning, an unusually favorable opportunity was afforded to observe the powerful drive against religion directed by the faculty of the anti-religious department of the Historical-Linguistic Institute of the Leningrad State university and of the Workers' Atheistic university in the same city. By rare good fortune I first dropped into a class at the institute which was receiving instructions from the professor as to the best methods for undermining popular belief in Christmas. The thirty-five or more students of this group were soon to disperse to their homes in various parts of Russia for the Christmas holidays. They were instructed to use the occasion for an active educational campaign against the Christmas idea. They were to show—I use here the substance of the professor's words—that the Christmas legend is founded upon a myth, since Jesus in reality never existed. The Christmas idea is superstition which should be thoroughly eradicated from the popular mind by a scientific explanation of the origin of this religious belief. This scientific explanation, I learned during the thrilling two hour discussion which followed, was based largely upon the little book of Arthur Drews, "The Christus Myth," which appeared in Germany some twenty or more years ago.

Questioning the Skeptics

At the close of the instructions, the professor announced to his class that an American professor was the guest of the hour and was thereupon invited to make a speech. The professor had no formal address on tap for the occasion but he did submit in Russian three questions which provoked a most exciting exchange of ideas. The first question was, What satisfying substitute do you have to offer for the religion you displace? This question was prefaced by my comment that in America belief in religion was held compatible with scientific method, and that human personality was enriched by a vigorous, sane religious belief which transcended superstition, by a vital inner Christian faith which was outwardly expressed in Christian social service, and by both a mystic and esthetic appreciation of religious truth and beauty which laid claim to the same degree of reality within their own fields as did science within its province. In other words, I said to this eager anti-religious group of students that it seemed to me that they were impoverishing themselves and the peasant masses they were going out to teach by a negative propaganda, by ignoring an important area in human personality, namely the spiritual, with its urge, its striving for something above and beyond the immediate and material. What substitute had they then to offer for religion?

Students' Religious Ideas

The lid was off; several leaped to their feet; the professor held them in leash as he called on one after another to reply. It was all in fine, generous spirit. Respectful regard for the views of one another was maintained. "You in America may think we go out with bombs in our hands to fight against religion. No, we go only armed with modern ideas. We have been fettered so long with superstitious beliefs in the healing power of certain dead mummies, like the frauds perpetrated by the church at the Kiev Pecherskaya Lavra, and the planting and harvest festivals and stupid beliefs of the peasants that the blessing of the priests and sprinkling of holy water made the land fertile and insured good crops."

Another said, "It is not only the superstitions and fraudulent practices of the Russian Orthodox religion that we are combatting but we are opposed to religion in any form, whether Catholic, Jewish or Mohammedan. We believe with Comrade Lenin that religion is an opiate for the people and as such it hinders the progress of the socialistic structure of our state."

Another, coming to the point of the question, replied, "Our substitute for religion is in the materialistic socialistic doctrines of our great leaders, Marx and Engels."

My second question was, How do you regard the

social teachings of Jesus? Was he not a social revolutionary? The reply was quick and decisive. One ardent student replied with a smile that was disarming, if not his logic, "The social or any other teachings of Jesus of course do not concern us as we have been taught that Christ was a myth; he never existed." Another student, willing to grant the existence of Jesus and the authenticity of the gospel narratives for the sake of an argument, replied, "Jesus did not go far enough. He was not a class-hater. He was too weak, too mild. We need more drastic methods today."

The third question was, What do you think of the writings of Dostoievsky and Tolstoy? Did they not recognize and portray the deep religious yearnings and struggles of the Slav soul? Further comment was offered to the effect that the Slav is by nature deeply religious, and that the writers just mentioned as well as others had given abundant testimony to the rich spiritual content of contemporary Russian thought and experience, and that I myself, after eight years of intimate contact with university life in Petrograd, Moscow and Kiev during a sojourn in those cities before and during the world war, was profoundly indebted to Russia for a deeper, richer insight into the meaning of the Christian religion. To this group of anti-religionists, who were so bent upon destroying every vestige of religion throughout soviet Russia, I said that not only was I a believer myself, but that some of my deepest religious convictions had come from reading Russian literature and mingling with ordinary Russian folk. I shared with the professors of anti-religion their zeal in exterminating superstition, but not their destruction of religion itself. It looked to me as though they were throwing out the baby with the bath.

Faith and Senility

Then followed a deluge of replies, in which the professors also participated. As for Tolstoy and Dostoievsky, they were all right when in their literary prime. But when, in his old age, Tolstoy turned to writing religious tracts, his influence as a literary figure waned. The same was true of Dostoievsky. As for my own religious convictions, they were passed over in respectful silence. However, in a stirring speech at the close of the two hour discussion, in which the utmost good will was expressed toward the visitor—and this was evidently shared by the students—the professor in charge of the class and also head of the department could not refrain from saying as a friendly parting shot that he was sure he would receive a hearty welcome in any city in America, should he present his ideas there. But he said reproachfully, "Your government will not allow us communists to enter the United States."

At the close of the session students and professors cordially invited me to come again. I was then shown the well equipped theological library, the books on the religion of primitive peoples, the works of Fraser, especially "The Golden Bough," Lowie's "Primitive Religion" and Marett's "The Threshold of Religion" as well as Osborne's "Men of the Old Stone Age." But I was particularly invited to attend the sessions the following evening at the Workers' Atheistic university. That proved a stimulating and valuable experience.

At the Workers' Atheistic University

The Workers' Atheistic, or more accurately, Anti-religious, university is part of the educational and cultural program of the huge House of Culture or social-cultural center for the workers in the Narva district of Leningrad. Two classes especially interested me, one of teachers in the public schools located near the Putilov tractor factory, and another of workers and soldiers. The teachers this evening under the guidance of the professor were planning an active educational program to counteract the Christmas celebration.

When asked to speak to this group, I said, "You as teachers must feel a grave responsibility to give your pupils something positive and satisfying for the religious beliefs you take from them. What do you put in that place left empty by religion?" One teacher admitted frankly the seriousness of their task and was genuinely disturbed. She was quickly followed by another teacher who said she personally had experienced no emptiness, no void, no wilderness in her own life as a result of the exit of religion, and she was sure her children were completely satisfied.

The director of the university now took a hand. "Our program is positive rather than negative. We are committed to the great task as educators of building the socialistic state. We teach and live the doctrines of Marx and Engels. Religion, as one of the obstacles obstructing our path, is removed. We lay stress upon the positive side of our work rather than the negative." These were not fanatics but serious, sober-minded, earnest teachers looking for light and inspiration for their work. The young professor was humble, devoted, highly intelligent and tolerant. I was deeply impressed with their sincerity and devotion to their task.

The other class of adult workers and soldiers, about thirty of them, were equally frank and earnest in their search of the best methods of building a socialistic state, upon the communistic rather than upon the capitalistic, private profit basis. One said: "I do not interfere with the religious belief of my old mother. Let her live and die in her faith. As for me, religion must give way to science, especially the economic doctrines of Marx, Engels and our great leader Lenin." Another said, "You see how friendly the army men and we workers are now. We are all of one class, we work together." Another said: "Please report truthfully what you have seen during your stay among us. But will you be allowed to tell freely in America what you have seen here? I am afraid not." Upon assuring them that I would be free to speak at home of what I had seen in Russia, I left them with a vow to make an honest report.

BOOKS

Living Biography

THAT WONDERFUL MAN. *By John Mark. Translated by Ray Allen. 4th edition. Published by the author, Kenmore, Buffalo, New York, 10 cents.*

THE appearance of this fourth edition of Dr. Allen's translation of the gospel according to St. Mark gives me an opportunity to write a few words about a work that I have long felt deserved far more attention than it has so far received. Perhaps the fact that this is a fourth edition means that it has received more attention than I have known. I hope so. The translation has not been an item that booksellers could push—there is no way of selling ten cent books profitably except in carload lots—and so it has not been much talked about. But it may be that many others beside myself have discovered its unique qualities and by word-of-mouth advertising have secured distribution for it.

What I have to say about the book must be in the nature of a testimony rather than a critical review. I am in no sense competent to judge the technical aspects of such a translation. Let the pundits fight that out among themselves. All I can say is that I have found here the most stimulating and striking of all the modern New Testament translations that have come into my hands. It is a book to which I find that I can go back again and again, and every time I find that it wakens my mind. It seems to me to do the thing that good biography ought to do—to paint for me the clear portrait of a man, and to show, by flashes, from his conversation and his career, what sort of man he was. Mark becomes, under this sort of treatment, a biographer as contemporary and as effective as Strachey.

The "method" of the translation, if method it can be said to have had, seems mainly to have been directed toward achieving this contemporaneousness. Dr. Allen has spent years in the orient, and goes back to the holy land yearly. He has used this background, together with the suggestions of friends in the orient, to produce a rendering of Mark that would give to the words values for today equivalent to those which the original words held in the day when they were written. As a result you feel, not so much the careful translation of the text in the light of all the manuscripts—although of course there is that—as the consistent attempt to answer the question, "How would Mark say that now? If he were trying to tell this story to me, what would be his expression?"

The result, from the first sentence, is out of the ruts. Here, for instance, is the proclamation of John the Baptist: "A mightier than I is coming! His sandals I, bowing low, am not fit to untie. I baptize you with water only, but he will baptize you with a saintly spirit." A saintly spirit!

Or here is Jesus speaking to Peter, who has just perceived in him the messiah: "Peter took him in hand, and began to correct him. But he, turning and seeing his disciples, corrected Peter, and said: 'Quietly follow me, Opposer! Your inclinations are not Godward, but human.'" Does it not sound more in character?

Or here is the passage that follows the turning away of the rich young ruler: "The disciples were dumfounded by his words. Jesus said again: 'My children, how hard to enter God's realm! It is easier for a camel to go through the hole in a needle, than for the rich to come into God's realm.' They were crushed, and said to each other: 'Then nobody can be well off!' Jesus looking at them said: 'With men it is impossible, but not in union with God. In union with God anything is possible.'" Could anything bring the whole idea down out of the clouds of pious dogma and into the realm of actual living more quickly than this simple change in the last two sentences?

So I could go on. But the thing I most want to say can be put in one more sentence. If you want the New Testament, and its central figure, to take on new value, sit down and read this translation through at a sitting. You can do it in about half an hour.

PAUL HUTCHINSON.

The Child and His Godless Environment

THE BOY TODAY. *By Mather Almon Abbott. Fleming H. Revell Company,* $2.00.

JUNIOR WORSHIP MATERIALS. *By Nellie V. Burgess. Cokesbury Press,* $1.50.

IN ALL our talk of peace, prohibition and unemployment—important enough talk, at that—we lose sight of the educational requirements of the young people. It is not that we are indifferent to the needs of the younger generation but we do over-emphasize the problems at hand.

Just recently a mother told me how ashamed she was of her pretty little daughter who was shy when company came. She wanted the child to be at her best, to show off. The holiday seasons of the churches bring the young people before the public. They are given their little speeches, songs and drills, yet most of these programs are more for the entertainment of adults and the selfish gratification of mothers and fathers than for the training of the child. In one of our churches a worshipful candle-lighting service had been put on for the children but the older folks had nothing more to say to this than, "It's pretty, but don't you miss the kiddies speaking their cute little pieces?"

We need to re-consider the "programs" for children. It is about time we realized the need of worship education. Mather Almon Abbott, headmaster of Lawrenceville school, has dealt with boys and parents of boys for many years. He is a man who has given his life for the best good of youth. He finds that boys are naturally honest, spirited, idealistic, and religious. As long as he has them in school they are safe, but as quick as they get home to their families the influence of their environment is felt. The natural boy finds himself face to face with a Godless, undisciplined, bootlegging, hard-boiled, sensual, selfish and law-breaking world. His parents use him for their own selfish enjoyment. The boy is helpless before his environment. The condemnation of youth today is a condemnation of his elders.

In her book of junior worship materials, Nellie Burgess lays out a plan of giving to the child a distinctly religious environment. She has studied her subject, and includes in this book helps, suggestions, ordered services, stories, and songs that lead the child to the experiencing of God. Whereas Abbott has been somewhat prejudiced against the parents because of his dealings with them at Lawrenceville, Mrs. Burgess emphasizes something that will give the child the will to defeat his godless environment.

It is a condemnation of the grown-ups of America that they can not realize the fact that they create the environment in which the child must grow. They do not need to teach self-sacrifice to the young, they must sacrifice self. If the truth

were known we would find that those few people, teachers, superintendents and pastors, who are trying to lead the child to communion with the Heavenly Father are alone with the child facing the Godless world Mather Abbott talks about.

RAYMOND KRESENSKY.

Fiction

THE BITTER TEA OF GENERAL YEN. *By Grace Zaring Stone. Bobbs-Merrill Co.,* $2.00.

The story of an American girl and a Chinese revolutionary general, subtly conceived and cleverly written. Anyone who remembers the author's "The Heaven and Earth of Dona Elena"—as this reviewer does with gratitude and delight—will expect from her a novel with insight, incident and a crisp simplicity of style. There will be no disappointment.

SALUTE TO CYRANO. *By Paul Feval. Longmans, Green & Co.,* $2.00.

Feval aspires to be a second (or should one say a third?) Dumas, and has, with some collaboration, already written five novels to fill the gap between "The Three Musketeers" and "Twenty Years After." This one also falls within that period. But there is a wider gap between Dumas and Feval than between these works of the great romancer. One would not have supposed it possible to ruin so completely the figure of the redoubtable and romantic Cyrano.

SUCCESS. *By Lion Feuchtwanger. Translated by Willa and Edwin Muir. Viking Press,* $3.00.

In this tremendous novel of nearly 800 pages, the brilliant and popular German author presents a critique primarily upon the administration of justice but incidentally upon almost everything else in modern society, especially as he has observed it in Munich. The central theme is simple enough; a public official is unjustly imprisoned. But around this is woven an intricate maze of characters and incidents, many of them related only indirectly or not at all to this main topic. The pattern becomes so complex that one is tempted to believe that there is no pattern. It is as if the roofs were lifted from half the houses in Munich, and many outside of it, and the lives of the occupants were exposed to view. This, inevitably, involves the exposure of a good many things that are not pretty to see or nice to hear about, and not all of them are obviously relevant to the main issue. But what, after all, is the main issue? Certainly not the fortunes of the unfortunate Martin Krueger. That would not be worth the time it takes to read 800 pages. The real subject is not Krueger but Society—and that includes government, literature, art, sport, industry, finance, the theater, the administration of justice, and love, both licit and illicit but mostly the latter. The effect, if the reader has patience and constructive imagination, is tremendous. But the attempt to portray in this fashion the whole character of "Society" makes an impossible demand upon the novelist's art. The result is an encyclopedia, or a vast collection of social case studies, rather than a novel. The effort, however, deserves the respect which is due to great ability devoted with serious purpose to an experiment on a heroic scale.

W. E. G.

Books in Brief

THE STORY OF PAUL. *By Theodore G. Soares. Teacher's Manual,* $1.50. *Pupil's book,* $1.00. *University of Chicago Press.*

No better textbooks can be found to guide both teacher and pupil in a study of the life of the great apostle. It is adapted to use by classes of junior high school age.

WORD PICTURES IN THE NEW TESTAMENT. *By A. T. Robertson. Vol. III, the Acts of the Apostles. Richard R. Smith,* $3.50.

As in the two preceding volumes, dealing with the gospels, the author makes available for New Testament students who do not know Greek a large amount of critical and exegetical material and of interpretative insight directly connected with studies in the original text.

WHEN THE BREWER HAD THE STRANGLEHOLD. *By Ernest Gordon. Alcohol Information Committee,* $1.50.

The "good old days" were not so good. What everybody knew—and many have apparently forgotten—about the saloon was bad enough, but the corrupting influence of the liquor interests in politics and business was worse. Much of that was never generally known. Mr. Gordon tells it, plenty.

THE GOSPEL MINISTER. *By L. M. Zimmerman. Meyer & Thalheimer,* $1.00.

In the year of his graduation from Gettysburg theological seminary, Dr. Zimmerman went into city mission work in Baltimore, organized a congregation and continued as its pastor for thirty-eight years. His notable success in building up a great church was due rather to extraordinary pastoral gifts and complete devotion to his task than to pulpit brilliance. In this little book he passes the results of his experience on to young ministers. His method is "evangelical, Lutheran, in a very strict sense." Even those who probably would not agree with his theology cannot fail to be impressed by the simplicity and the spiritual urgency of his message.

JEB STUART. *By Capt. John W. Thomason, Jr. Charles Scribner's Sons,* $5.00.

Here is military biography at its best. The glamorous figure of the Confederate cavalry leader comes riding out of the mists of the civil war, and by the time he has galloped his hard-fought way to Yellow Tavern and the tense stillness of the little room in Richmond you feel that you not only know Stuart but every man whom Stuart fought or with whom he campaigned. Thomason is one of the orthodox on military matters. He does permit himself the ghost of a question as to the value of Stuart's ride around McClellan, but there is none of that general skepticism as to the value of cavalry which seems to have characterized Sherman at the time, and which modern critics of the war between the states, like Lloyd Lewis, are stressing. Aside from that, however, it is hard to see how this biography could have been better done. Reading it, one realizes with a new poignancy that they were indeed "boys in blue" and "boys in grey" who fought the war. Jeb Stuart was 31 when he died. Pelham, his great artillerist, was 21. How old do you think grizzled old Stonewall Jackson actually was? He was 39.

THIS THING CALLED BROADCASTING. *By Alfred N. Goldsmith and Austin C. Lescarboura. Henry Holt & Company,* $3.50.

Modern industry contains no more astonishing story than that of the radio. From a single broadcasting station, housed in a garage, in 1920 to what the authors of this book claim is the sixth largest industry in the country ten years later—is there any commercial development to compare with this? Here the story is told in all its ramifications. Despite the technical accomplishments of the writers, little attention is given to the engineering problems which have beset the industry. Instead, there is a tracing of the growth of broadcasting as a public interest, with its humors, its disappointments, and its triumphs. The one thing which the book conspicuously

lacks is a perception of the social issues involved in the present structure of the industry. Perhaps that is too much to expect of a vice-president of the Radio Corporation of America and his collaborator. But the book would have been improved had there been a little franker discussion of the policy which puts radio manufacturing so largely under the domination of one corporation, and radio broadcasting so largely under the domination of a subsidiary of that corporation.

CORRESPONDENCE

The Public Is Not Moronic

EDITOR THE CHRISTIAN CENTURY:

SIR: Knowing that you would be interested in a movie house manager who has sufficient sense of the fitness of things to protest against producers' appeal to the salacious, I pass on to you this incident. The manager of the Vita temple in Toledo advertised in these general words: Do not be misled by a title. Perhaps the producers thought they would get a larger crowd by using the title, "A Lady's Morals," but I do not agree with them. Rather than use their mawkish title, I prefer to call this picture "Jenny Lind."

This advertisement attracted my attention and attendance, and I found a beautiful picture, judged from all angles—musically, pictorially, morally, dramatically. Their later advertisement speaks of an avalanche of applause—a citywide acclaim greeting their desire to tell the truth about the production at the Vita temple—each day the crowds increasing, proving that Toledo will respond to the really worth-while things in the theaters.

Sylvania, O. EDWARD W. WILLCOX.

The Race Issue

EDITOR THE CHRISTIAN CENTURY:

SIR: Your paper has published a number of comments on the recent "Detroit incident." Isn't this whole affair a sort of tempest in a teapot? Let us look the facts squarely in the face. Put the shoe on the other foot. Suppose this had been a gathering composed mainly of Negroes and held in a Negro hotel. And suppose the managers had assigned all of the white delegates to a definite section of the hotel, and had requested all of them to eat in a separate dining room. Would the white delegates have protested? On the contrary, they would have thanked their Negro hosts for their courtesy in permitting them to eat and sleep in sections to themselves.

Is not this very hue and cry raised by the Negroes a sort of confession of inferiority? It may be bad policy on general principles to make a distinction on such occasions. Segregation of any section might conceivably prevent the freest discussion of the issues at stake. But why should Negroes object to eating and sleeping with other Negroes?

Columbia, Tenn. D. D. LITTLE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read in The Christian Century the article by James M. Yard, entitled "Race Issue Rocks Detroit Conference," and also your editorial comment on the same. In the article it is said, "The question of social equality became not 'merely a small minor incident,' as was reported . . . but, in the minds of many, it became the most important item at Detroit." In your editorial you say in part, "Christianity in the United States will never gather heroic vigor until it sees that life in the United States is non-Christian, unchristian, and, in its relation to issues such as that of race, anti-Christian, and bases its conception of itself and its task on that insight."

I think you are, in the main, correct. Much that passes for Christianity in modern life is entirely unchristian in principle. I have recently said in an editorial that when Christianity solves the race problem, there will be nothing else left for it to accomplish.

I am asking your opinion as to whether or not Christianity, as at present interpreted, is in itself sufficient to solve the race problem. Is not the sociological principle of "consciousness of kind" among the same race a stronger tie than Christian fellowship among people of different races? Though a desire for social equality is frequently denied by spokesmen for the colored people, many of us of the south believe that their ultimate aim and ambition is social equality. Granting the conception to be correct, can it ever be attained apart from intermarriage between the white and colored races with an inevitable amalgamation of the races? And if the two races were amalgamated into a hybrid race, as would be predicated upon the principle of social equality, would not this result in both an inferior humanity and an enfeebled Christianity?

The vast majority of thoughtful white people of the south wish for their colored friends equal opportunity, the right of the franchise, economic justice, fair and impartial trial in the courts. They sincerely deplore the bad living and housing conditions which modern industrialism has imposed upon the Negroes in many cities, both in the north and south. They would do anything in their power to help the material, intellectual and spiritual conditions of the colored people. But the white people cannot and will not consent to social equality with all of its implications—implications which are mentioned in a former paragraph.

Birmingham, Ala. L. L. GWALTNEY,
Editor, Alabama Baptist.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest the statement in The Christian Century of the Detroit episode by Dr. Yard; also your editorial comment upon it. I was at the conference through that part of the proceedings and I think Dr. Yard's presentation was fair, only a few facts were omitted. I have little criticism of the editorial, but when one stands off and takes a look at an incident of this kind, he gets a perspective which he does not always have in the midst of activities. I have seen in this a feature which has not been pointed out by anyone as yet. It is a fine illustration of what happens when one presses an issue, however important, to the breaking point.

It was my opinion that the conference was practically unanimous that the Negro delegates had been discriminated against, that the hotel management had not kept its agreement and that something ought to be done about it. They were not agreed, however, upon the best way out of this and that was the point of contention rather than the question of race equality—a fact which the public does not understand. There was one fact, however, which has not been brought to full light, that since the original contract was made by the association managers, the ownership and control of the hotel had changed. The local management was doing all it could to reconcile the patrons and the owners of the hotel and the convention delegates. The manager is personally known to me as a high-grade Christian gentleman.

These are some of the things I saw in the heated discussion:

1. An intense desire on the part of all to preserve a Christian principle of racial privilege.

2. A desire on the part of some to maintain this principle at any cost.

3. An interesting exhibition of how such an ideal possesses both old and young alike. It has been suggested that this was a demonstration of enthusiastic and hot-headed youth. The most radical proposal made was by perhaps the oldest member of the conference and some of the most deliberate and cautious discussions were by college students.

4. An illustration of how even our virtues may become our vices. In this case a noble Christian ideal was made a fetish among intelligent Christian people. Racial equality is a virtue, but tolerance and good judgment are also virtues. On the part of those whose enthusiasm led them to radical proposals, it be-

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came a species of modern bigotry and Pharisaism. The hotel provided every possible comfort for all the delegates alike and, while there were discriminations, they were of a mild character, and did not call for extreme attitudes.

5. The danger of doing more harm than good to the cause of race privilege by a two days' harangue with the objects of the discussion, right in the midst of the conference, was obvious. It certainly had a tendency to make them race conscious.

Summed up in a single word, with perfectly good intentions, sincere motives, but misguided judgment, the Detroit conference made of this discussion a complete fiasco, rather than a constructive attempt to establish a lofty ideal. One cannot help but wonder what the net moral effect on the world would have been if the conference had adjourned in the midst of its program and gone home.

Otterbein College, Westerville, O. — W. G. CLEPPINGER, President.

The Round Table Proffer

[See Editorial, Page 200]

EDITOR THE CHRISTIAN CENTURY:

SIR: At the close of the London round table conference, announcement was made by Premier MacDonald that it is the intention of the British government, as soon as a new constitution can be framed and certain necessary preliminaries can be arranged, to grant India "responsible government," "self-rule," but with certain "reservations," certain "necessary reservations" as "safeguards." If this means that India is to be given real self-rule, a government really and fully responsible to the Indian people, which she has long demanded as her right, then there seems every reason to believe that Indian discontent will case, and the dark cloud full of thunderings and lightnings, which today hangs over India and over the British empire on account of India, will pass away.

But is this what the proposed "self-rule with reservations" and "responsible government with reservations" really mean? Practically all India is troubled. Why are reservations necessary for a great historic nation which in the past ruled itself for two or three thousand years without reservations, and occupied a place of honor and influence in the world second to that of no other nation? Cannot such a nation rule itself now? If not, why not? Has 170 years of British rule caused such degeneration in her that she cannot do again what she did for so long a period with distinguished success? India feels insulted by these reservations.

She also distrusts their meaning. What can their real meaning be? Are they not another "smoke-screen" such as she declares she has experienced so often from her present foreign rulers? Is not offering self-rule with these reservations, on the part of Great Britain, another instance of professing to give without really giving? Of "giving with one hand and taking back with the other"? Under the name of granting India self-rule, does not Britain, by these reservations, really deny her self-rule, refuse to give her self-rule? If I may quote the language of the editor of New India (Madras), "In holding out to India so-called self-government with these limitations attached, are India's foreign lords offering her anything whatever but the trappings of self-government without self-government at all?"

These are vital questions. Word comes that virtually all India is asking them with intense earnestness.

Just what are the reservations? The answer is as follows:

1. Great Britain is to control India's "defense," that is, India's "army." India possesses, and is to continue to possess, a large army. What does control of it mean? If we, in the United States, had a large army and it was controlled by Germany, or France, or Japan, or Great Britain, and if we had not a single soldier under our control, could it be said in any true sense that we were free or possessed self-rule? This exactly illustrates what British control of the Indian army means. Does not all the world know that any nation whose army is wholly in the control of a foreign power, instead of being free and self-governing in any true sense, is under serious and dangerous bondage?

2. In the new constitution, which is to be offered to the Indian people, Britain is to control India's foreign political relations. What does that mean? It means that India cannot officially communicate with any other nation; she cannot make a foreign treaty, or do any kind of foreign business. She cannot send to any nation an ambassador, or a minister, or a consul, or any official to represent her; nor can she receive any ambassador, or minister, or consul, or official representing any foreign nation. She cannot be recognized as a nation by any other nation; she can have no place among the nations of the world. To all the world she is not to be a nation at all, but simply a subject province of Great Britain. Will this be self-rule?

3. Britain is to control India's foreign finance, foreign exchange, foreign credit. That is to say, in financial matters, India is to be in the absolute power of Great Britain. Indian financiers claim that one of the important causes of India's impoverishment has been the fact that in the past Indian finance has been under British control. They claim that by changing the value of the rupee and manipulating India's currency in the interest of Britain, and by creating artificial ratios of exchange between India and England, the British government has drained from India untold millions of her wealth. Under the proposed new constitution for India, all this is to go right on. It is an axiom in statesmanship that economic power underlies and controls political power; and that whoever controls the credit of a nation, really controls the nation. Under such conditions, will the claim that India possesses self-rule be anything but a mockery?

4. While in the proposed new constitution for India the viceroy (or governor-general) is to be responsible in a measure to the Indian national (federal) legislature, and therefore indirectly to the people of India, he is to be given autocratic and arbitrary power greater than any past viceroy has ever possessed. In other words, he is to have power to dismiss ministries at his will, which means that, in what he may claim to be a time of "emergency," he can control legislation, or even dismiss the legislature, and rule the country by arbitrary edicts, or virtual martial law, exactly as Lord Irwin has done for nearly a year past.

Nor is this all. Since the governors of the provinces (as well as the governor-general) are to be appointed by Great Britain without India having any voice or power in the matter, there is no way in which India will be able to prevent great provinces from being governed by tyrants like Sir Michael O'Dwyer, or to prevent British generals like General Dyer from being forced on communities with power to perpetrate future atrocities like those of the Punjab or future massacres like that at Amritsar. Will this mean self-rule for India?

Such then are the four main "reservations" (there are others, but these are the most important) which Great Britain makes an indispensable part of the new constitution which she offers to the Indian people. Under such a constitution, will India, in any true sense, possess "responsible government"? On the contrary, will she not be a subject nation as really as in the past? The chains with which she is to be bound will be somewhat different in form, and they will be slightly longer in this direction and in that so as to allow her a little more liberty of movement in her bondage, but are they not to be chains still, chains of steel, essentially as strong and as bitter as those of the past have ever been?

Poughkeepsie, N. Y. — JABEZ T. SUNDERLAND.

The Mooney-Billings Case

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been very much interested in the Mooney and Billings case. I have been wondering how it would do to try this: Suggest that the National Council of Congregational Churches cancel their gathering in San Francisco this year; also that the Christian Endeavor union cancel their convention for 1931. Other bodies could follow their example. This would make a national protest to that state and those in authority over it that would compel attention.

Hetland, S. Dak. — ARTHUR GREEN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Dr. C. N. Lathrop, Social Crusader

Rev. Charles N. Lathrop, executive secretary of the department of Christian social service in the national council of the Episcopal church, died Jan. 29 in San Francisco, at 59 years of age. Graduating from Harvard and Western theological seminary, Dr. Lathrop became rector of the Church of the Advent in San Francisco. He won fame as a reformer by his work in connection with graft exposures in that city. Later he became dean of All Saints cathedral, Milwaukee, remaining there until he was called to the social service department of his denomination. Several years ago while conducting a conference on social service in Memphis, Dr. Lathrop had himself locked up in the city jail in order better to acquaint himself with conditions on the inside. He caused a sensation at the Episcopal general convention in Washington in 1928 when he declared that "if a score of bishops of the Episcopal church could be locked up in the average American jail for two or three weeks there is no doubt that there would follow quickly needed reform in our jail administration." Dr. Lathrop was a close friend of Presidents Roosevelt and Hoover.

Changed Moral Habits May Prevent Unemployment, Says Dr. Ward

Dr. Harry F. Ward represented the Protestant denominations at the national conference on permanent preventives of unemployment, held in Washington, D. C., late in January. No economic planning, he said in an address, can end unemployment without certain changes in the moral habits and attitudes of the American people. "Our kind of prosperity," he declared, "manufactures unemployment progressively as it makes millionaires." Social control and mutual aid in place of competitive profit-seeking, the widest possible distribution of income and power, instead of its concentration, and the substitution of public approval and pride of craftsmanship for pecuniary rewards, were among the changes Dr. Ward enumerated as necessary in the permanent prevention of unemployment. Rev. John A. Ryan, of the National Catholic welfare conference, and Rabbi E. L. Israel, of Baltimore, spoke for the Catholics and Jews.

Japanese Educational Leader Dies

Prof. Kakujiro Ishikawa, who had been with the Christian boys' school in Tokyo since its beginning, under the auspices of the Disciples of Christ, has recently died. Prof. Ishikawa, after a liberal education in his own country, came to America and attended Ohio state university, and while in America took membership in the Disciples church.

Jewish Union Goes on Record Against Un-American Cable Bill

At its recent meeting, held in Philadelphia, the Union of American Hebrew Congregations, adopted a resolution protesting against the registration of aliens as proposed by the Cable bill now pending in congress, "as un-American and as changing the administration of the criminal laws of this country and as injurious to the best interests of the immigrant population which has come here in search of a new home and freedom." The resolution further declares that, "to force registration upon the alien, is to put him in the same category with the criminal, while to discriminate against a class as a whole, introduces a distinction between one part of the

British Table Talk

London, January 19.

THERE has been no dramatic close to the round table conference. The prime minister confined his closing speech to a recapitulation of the agreements secured. This will seem to many a mark of failure; to others it will seem the only possible end to what must be regarded as a valuable new stage; progress has been reported and it remains for those who take up the matter in India to use the material provided and the agreements reached as their basis. The round table, it has been well said, marks the end of the age in which India counted itself like a dog on its hind legs begging for a bone. The conference has been an occasion for frank discussion on equal terms by Indians of all schools, and by the representatives of Britain. They have spent nine weeks in collecting, to use their own words, "material of the highest value for use in the framing of a constitution for India, embodying a substantial measure of agreement on the main ground plan, and many helpful indications of the points of detail to be further pursued." The round table has been most remarkable in that it has brought the conception of "a federal India from the realms of dreams to a state of reality." Responsibility at the center with adequate safeguards seems to have been accepted by all parties. Whether India will take the way opened now, or seek other ways, will be decided in India itself. But the conference, with the material gathered by its members, cannot but be a significant fact in the new chapter which will open when the delegates return.

End of the Round Table Conference

* * *

Christianity and Public Affairs

An old fire has blazed up again in the press. One day last week Mr. George Lansbury made a heartfelt appeal to the public if they did believe in God, to apply their faith to public affairs, and to see that an order of social and political life was made possible which should be worthy of the gospel. He implied a little perhaps that such a faith would lead to the support of labor. But everyone who knows Mr. Lansbury knows that he is a devout Christian man; he looks much like an old-fashioned free church deacon, but he is in reality an Anglican; he is a general favorite, and certainly one of the successes in the present government. But Lord Brentford, our Jix, was roused by the appeal of Mr. Lansbury to declare that Christianity had to do not with corporate life but with the individual life, and he appealed to the book which contains the prophets of Israel in support of his argument! He also quoted the words which say that if a man will not work, he ought not to be allowed to eat; and made some remarks about Marx which did not have much to do with the matter. After all the hard thinking of Christian social unions—after Copec and Lambeth reports—it is a little disheartening to find the crude individualism of Jix. At the same time it is a dangerous doctrine for any party to claim that Christian faith leads to support of its program. I am sure that Mr. Lansbury did not mean that, but his words came dangerously near it.

* * *

Seeking New Moral Vigor

In a weighty and discriminating article the British Weekly pleads for a "new non-conformist conscience." I have only space to call attention to some points which are raised: a more courageous diagnosis; the need of words which are the "overflow of our activity and of our spirit"; the avoidance of mere words and of cocksureness; a humble and sustained seriousness. With all its merits there were defects in the old nonconformist conscience. It will not do to revive it as it was; none the less the country needs a church which will witness for the Christian tradition of the personal life and of the safe way for all nations, and its first postulate is a faith in the living God.

* * *

The Education Bill

There is little to add to last week's news, except that there has been a conference between the minister of education and the representatives of the Church of England, the free churches, and the Catholic church. As far as can be ascertained, nothing like an agreement has been reached, and both the Catholics and the free churchmen from different sides are prepared to fight against the proposals of the government. It looks like an *impasse*. On the one hand the Catholics are pressing for grants to enable them to build their schools in order to fulfil the conditions imposed on them by the new educational demands. The free churchmen take the position announced by Mr. Aubrey, the Baptist secretary, that under the existing arrangements the utmost is granted to Rome that can be granted, and for that matter to the other denominational schools; and they declare that they will not go further even for the sake of an educational reform in which they believe. The Catholics reply, "But *we* have to pay our part to the support of schools where religious instruction is given in which we do not believe is given." Then some reply: "A plague on all your churches! Let us have a purely secular education." And at this point many of us dissent, knowing that secular education in reality and by impli-

(*Continued on page* 222)

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American population and the other, which only serves to retard the process of assimilation and Americanization and is contrary to the biblical injunction."

Bishop Berry Is Seriously Ill

Bishop Joseph F. Berry, of the Methodist church, is reported seriously ill at

Special Correspondence from New York

New York City, January 29.

THE Wickersham report held the front page and a good share of the inside pages for several days. The editorial comment is almost uniformly unfavorable and President Hoover receives no applause for his dry stand. If we take the papers for it, he has ruined the republican party and his own chances for the presidency. He has, it seems, taken orders from the Anti-saloon league and the Methodist board. Much note is taken of a possible republican split, but there is little recognition of the fact that the democrats are not better off in this respect. When we remember that most people read only newspapers, and not much more than the headlines of them, we believe that prohibition could be enforced about as well as other laws if the metropolitan press talked it up as much as it now talks it down.

The Wickersham Report

* * *

Echoes of the Manning Row

While the excitement over the sermon in the cathedral directed against Judge Lindsey has cooled down, there are still reverberations from it. Among them was the announcement the other day that the Rev. Eliot White had resigned as chairman of the New York churchmen's association's committee on speakers. It was this committee's invitation to speak that precipitated the whole controversy. Dr. White's successor is Dr. Howard Chandler Robbins, professor in the General theological seminary.

* * *

Community Church To Build

After four years of discussion and planning definite arrangements have been made by the officers of the Community church, of which John Haynes Holmes is pastor, for the erection of a new building on the old site at 34th street and Park avenue. This will be another combination project of the kind which has become so popular here in our city. The auditorium will be larger than the old, for Dr. Holmes continues to draw great crowds both to his morning service and his evening forum. Last Sunday I heard him in the second of the series of addresses he has been giving on "Marriage and Happiness." He holds attention from start to finish.

* * *

Darrow-Chesterton Debate

Clarence Darrow and Gilbert K. Chesterton debated last Sunday afternoon before several thousand people on the question, "Will the World Return to Religion?" Darrow has made it a point in recent years to meet the upholders of religion in public debates and each time, as far as we can learn, has found that the case for religion was rather stronger than he had anticipated. In this particular battle the votes of the audience ran about two to one in favor of Chesterton.

The Economic Problem as a Lenten Subject

Several of our leading churches are making plans to face the economic problem in some part of their Lenten program. Grace Episcopal church will devote one week of noonday addresses to this theme. Madison Avenue Presbyterian church and the Brick Presbyterian church have both placed it as a course in their schools of adult education. A study of the sermons and religious discussion in our city give encouragement to the belief that our religious groups are more alive to the economic issue than they have been since the war stifled interest in social justice.

* * *

New Peace Society

A new peace organization to be called "The World Center" has just been incorporated and will have its headquarters at 343 Madison avenue. This organization seeks international peace by a little different path than that followed by most other peace organizations. It aims at international peace by stifling race prejudice. It is proposed to have the local body here in New York made up of 750 native born members and an equal number of foreign born. This general principle will be followed in the other local groups to be organized later. The initial prospectus says: "Peace founded upon armaments, treaties, conventions, balances of power or economic supremacy has never endured. Only peace founded upon friendship is certain to endure, people of different races hate each other because they do not know each other. It is proposed in the World Center that they should become better acquainted."

* * *

The War Resisters

The widely heralded statement of Professor Einstein that those who disbelieve in war could stop it by point blank refusal to take part in it has called attention to the "War Resisters." This organization has been for several years seeking to do the very thing which Dr. Einstein recommends. The leading spirit in this group in New York is Miss Jessie Wallace Hughan, who may be addressed at 171 West 12th street.

* * *

Success of Bronx Free Fellowship

The Bronx Free Fellowship, of which the Rev. Leon Rosser Land is head, is having the most successful year in its five year history. This organization, which is backed by the Unitarian church and a number of well known liberal and labor leaders, has been carrying on in the Bronx area a program of the forum and discussion type which, while common in other parts of the city, has not been known in the Bronx. Mr. Land has had the vision to see this section's need and he has been able to find enthusiastic supporters.

EDMUND B. CHAFFEE.

the Orange general hospital, Orlando, Fla. No particular malady has developed, but there seems to be a general exhaustion of physical powers.

Special Correspondence from Germany

Halle, January 8.

"KULT and Form," the latest exhibit of the Dresden Kunstdienst, has just closed in Berlin. The Kunstdienst is Germany's leading association of modern religious art, and this exhibit was an unusually interesting one, featuring textiles, metal work, printing, bookbinding, sculpture, painted glass, and a complete modern organ. In all the works exhibited could be noticed a tendency away from 19th century romanticism. Churches and ornaments in the gothic, romantic or classical style are no longer tolerated, but church art must draw its power from modern life and civilization. However, there are different opinions even here. Some artists and critics believe that the simplicity of form dictated by the mind of our machine age should prevail in religious as well as in secular art. Others insist that modernism in art is not necessarily the same in a factory as in a church. They are using precious materials for church art and giving a decidedly religious note to its form.

Art and Religion

* * *

An Incident in the Berlin Cathedral

During the Christmas service in the Berlin cathedral a man arose. "I am the prophet of God," he exclaimed and moved toward the altar to cut the wires leading to the electric candles of one of the Christmas trees, upsetting one of the trees in his progress. Such an incident is typical of the religious atmosphere in present day Germany. Everything cultural and spiritual is unsettled, and all types of sectarianism are springing up. Fanatics discover that they are prophets or apostles. The Protestant church, though its services were overcrowded during the recent holidays, is often looked upon as antiquated. Many deeply religious people feel that only from radical changes in beliefs and methods can a general improvement in political and economic life result.

* * *

Again the National Socialists

Official Catholicism and national socialism are still opposed to each other. In Augsburg a priest was forbidden by his bishop to speak in meetings of the Hitler party. The result was that the Volkinte Beobachter in Munich, the official paper of the national socialists, launched a vehement attack against the Catholic church, pointing out that the time will come when pious Catholics are no longer concerned with the narrow-minded and one-sided ordinances of the church superiors, but the new spirit will invade the Catholic church to reform its anti-national mind. Doubtless many Catholics already belong to the Hitler party, as there are always many members in that church who do not accept political advice from the bishops and priests. They have one strong argument, that is, the fact that the Catholic party in the Prussian government and in the German reichstag is allied with the social democrats, in spite of the fact that the latter are opposed to religious education and generally indifferent in matters of church or religion.

* * *

Exchange Students From America

There are more than 60 exchange students from the United States in Germany this year, distributed all over the country. Many seem to prefer the large universities, such as Berlin or Munich, or the new ones as Cologne and Frankfort. Others go to the old romantic towns of Heidelberg, Marburg, and Tubingen where the student reigns supreme. In Halle we have a student of agriculture from Minnesota, and a theological student from Union seminary. They discover that only a few Germans know anything of American university life or of America as a whole. In a rather lively student discussion about the meaning of Americanism, one of them pointed out that not all Americans form their ideas about conditions in the world and in Germany from Wall street. He also said that the American attitude toward Germans has changed radically since the war. We believe that exchange students can do a great deal in correcting false opinions and notions.

SIEGFRIED SCHARFE.

Presbyterian Leaders Stress Need of Spiritual Awakening

A special committee has been appointed by Dr. Hugh T. Kerr, of the Presbyterian

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general assembly, to study the spiritual state of the church. The committee consists of Dr. Kerr, as chairman; Dr. Charles W. Kerr, of Tulsa, Okla.; Dr. W. C. Covert and Dr. Lewis S. Mudge, of Philadelphia; Dr. Robert E. Speer of New York, and Mr. Fred B. Shipp, of Pittsburgh. Dr. Kerr, in his message to the ministers of his fellowship, reports that the committee is "profoundly convinced that our supreme need is a spiritual awakening, which will renew the moral passion of the church." Feb. 18 has been set apart as a special day of prayer for the 10,000 Presbyterian ministers in the United States.

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Special Correspondence from New England

Somerville, Mass., February 1.

THE Boston Congregational ministers, on Jan. 19, enjoyed a theological discussion of unusual penetration and significance, when Dean Willard L. Sperry, of the Harvard divinity school, spoke on "Humanism." He said that religion advances by alternations. "The golden mean" is not the ideal of Christianity, which tends to extremes. It is like a skater, taking a stroke first to the right and then to the left. Protestantism started off with emphasis on the individual. Calvinism, on the contrary, exalted God. It was objective, not introspective, till its decadence. In the partnership of God and man, it left the junior partner but one share. Deism was purely objective and destroyed religion. Then came the reaction, bringing democracy in politics, romanticism in literature, and liberalism in theology. The liberal is more interested in his own experience than in the God without. The favorite apologetic has been placed in psychology. "Humanism" is the culmination of the tendency. It is the spent-end of the subjective stroke. A new stroke is beginning. From overemphasis on man, there is a reaction to "cosmic religion." Astronomy and physics are pointing to a spiritual explanation of the universe. Study these sciences as well as psychology. Christianity has a power, not shown by any other religion, to assimilate other than Hebrew elements. So it absorbed Greco-Roman thought. Then, it found stones already cut; and built, as Saint Peter's church was built, out of material previously used. It is not so with the material furnished by the new scientific conception of the universe, which is but freshly quarried. So we must not attempt to use it too soon. The new material may compel a new architecture.

Dean Sperry on "Humanism"

* * *

Christian Endeavor's Golden Jubilee

Seven hundred and thirty-five persons, about two-thirds young people, crowded the banqueting hall of the Boston chamber of commerce on Jan. 28, to celebrate the 50th anniversary of the first Society of Christian Endeavor. To the tune of "The Bells of St. Mary's," they sang lustily: "With young lives, with strong lives, we come to Christ's call!" That the movement has helped to develop "strong lives" in the past was proved by an appreciative telegram from that "former Endeavorer," President Herbert Hoover, and the personal testimony of ex-Gov. Alvan T. Fuller, that the first office to which he was elected was the presidency of a Malden C. E. society, and that the barn in which he began his business career was decorated with its colors. The guest of honor was Mrs. F. E. Clark, thrice greeted by the rising of the whole audience to its feet. Perhaps no woman in history has lived to receive such expressions of grateful affection from young people all over the world, both for her own sake and vicariously for her husband, "Father Endeavor Clark." With shining face and voice clear and strong, she, like other speakers, called for "greater things than these." The message of Prof. Amos R. Wells, read by his successor in editorship, Prof. Anderson, "Fifty Years in Verse," transformed "the good ship of C. E.," launched at Portland, Me., into an airship, starting anew from Boston under command of "Dan Poling." Dr. Poling convulsed his audience by the description of the four restless sentimental boys on the front seat, of whom he was one, who decades ago joined a Junior C. E. on the Pacific coast, destined to become preachers or professors. From this beginning, he led up to a thrilling account of the world convention, held in Germany last summer, where national feuds were at last forgotten, and the flags of 42 nations were massed and then waved together until, in the growing enthusiasm, they changed hands, and youths became the ardent standardbearers of former foes.

* * *

Compulsory Military Training Still an Issue

The committee on education of the general court of Massachusetts, on Jan. 22, gave a hearing on a bill to make "military drill in the educational institutions within the commonwealth" optional. The present law provides that "no pupil shall be required to take part if his parent or guardian is of any religious denomination opposed to bearing arms, or is himself so opposed." The proponents of the bill asserted that few parents know of this exemption, that it does not avail for conscientious objectors outside of certain

(*Continued on next page*)

Episcopalian Liberals Meet in Philadelphia

At the septuagesima conference of the Episcopal church, held Feb. 3 and 4, at St.

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L. FRANKLIN GRUBER, D.D., LL.D., President Chicago Theological Seminary.
"Your book is certainly a splendid contribution to the great subject of Pastoral Theology, and is bound to do much good. It is the overflow of a soul's experience in the real shepherding of souls."

GEORGE SVERDRUP, D.D., President Augsburg Seminary, Minneapolis, Minn.
"Your book deserves a widespread distribution amongst the pastors. There are many thoughts which open ways for those who are in the ministry in their difficult task. It is a source of help to everyone who is tempted to be discouraged. The kindly tone and the clear gospel message was a joy to experience."

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Stephen's church, Philadelphia, Dr. Norman B. Nash, of the Episcopal theological school, spoke on "Christian Ethics and Modern Missions"; Dean A. C. Knudson, of Boston university, on "Theism, Humanism and Crisis Theology"; Rev. Lester L. Riley, of Zion church, Douglaston, L. I., on "Marriage: Its Social Purpose and Spiritual Function"; Rev. A. G. Cummins, of Christ church, Poughkeepsie, N. Y., on "How Shall We Raise Our Loyalties," and Rev. Carl E. Grammer, of St. Stephen's church, on "Some Needed Changes in Our Canons and Customs." Gov. Pinchot was invited to deliver a brief address.

Scot Butler, Educator, Dies at Indianapolis

Dr. Scot Butler, president of Butler college, Indianapolis, from 1891 to 1904, died at his home in that city on Jan. 14, aged 87. The institution to which he gave all his active years took its name from his father, Ovid Butler, who contributed largely to its endowment in the early days. Scot Butler was professor of Latin before

CORRESPONDENCE FROM NEW ENGLAND

(Continued from preceding page)

sects, and that, so long as only a religious pacifist is exempt, student sentiment and academic pressure compel many to take a course which they dislike and disapprove. I have learned since that the son of the petitioner, then a student in Massachusetts institute of technology, was told that he could not get his diploma unless he resumed military training, and could not continue even as a special student unless he signed an affidavit that he was conscientiously opposed to such training in any form and was a member of an organization so opposed, and that "he would not bear arms to protect the United States in the event of an armed invasion by foreign countries"! In Massachusetts agricultural college also and in the high schools of some 30 municipalities, conspicuously Boston and Gloucester, drill is required. The proponents argued also that such drill, in the opinion of educators and athletic directors, has no value as physical training; and that army officers admit that it is useless from a military point of view. They claimed that the country is in no danger which requires such compulsion of its citizens, quoting Washington that "there are a sufficient proportion of able-bodied" "who have a natural fondness for military parade," and Lincoln as saying: "All the armies of Europe, Asia and Africa combined could not by force take a drink from the Ohio." The arguments against compulsory training were never more ably presented to our legislature: but the committee promptly gave "leave to withdraw."

* * *

Vermont Ready for a United Church

A federation of churches in the Green Mountain state lapsed some years ago; but close cooperation between the officials of the three leading denominations, Baptist, Congregational and Methodist, has produced remarkable results through numerous "exchanges of fields" and the cultivation of sentiment in the whole constituency of these denominations. Thus, a few years ago, their leading laymen and ministers were gathered to hear the results of a study of 15 years of comity between the Protestant denominations. An evening and forenoon were spent in studying every community in the state, stating where every dollar of missionary money was spent, and frankly stating all the facts regarding the work of the secretaries and their cooperation. A motion was made by a Methodist district superintendent, and adopted unanimously, that those present were ready for organic union of the three denominations and looked forward eagerly to the time when this might occur. The effects of that meeting are still felt throughout the state. My informant thinks that only one other state "can at all be compared with Vermont in the elimination of competition between the denominations."

* * *

Connecticut Notes And Comments

Prof. George Dahl of Yale divinity school finds "ignorance of the Bible on the part of college graduates." Students entering the school gave such answers as these: "David was a he-man, uncouth in manners," "a selfish, sinful potentate." The apocalypse was defined as "a bridge," "something tacked on the end," and "the flood." The authorship of Genesis was attributed to Moses, Abraham, and "an unknown prophet in Babylon." Others named the "lack of mountains" as the most striking feature of Palestine! . . . Rev. Edward P. Ayer, of Branford, a blind Congregational minister, chaplain of the senate at the sessions of 1925, 1927 and 1929, has been reappointed for that of 1931.

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American Jews to Raise Large Fund for Palestine

Having been told by leaders, both Zionists and non-Zionists, that Jewish reconstruction activities in Palestine are in danger of immediate collapse unless American Jews could raise large funds at once, 500 representatives of various Jewish communities of America gathered at an emergency conference in Washington, D. C., Jan. 25 and decided to launch a campaign immediately to raise $2,500,000 before

Special Correspondence from Pittsburgh

Pittsburgh, Pa., January 21.

New Dean for Trinity

TRINITY cathedral, since Dean Percy Kammerer left, has been looking for a leader to take his place. The mantle has fallen upon the Rev. N. R. High Moore, rector of St. Luke's Episcopal church, Atlanta, Ga. He will assume his new duties May 1 and will bear the title of dean of the cathedral. He attended Howe military school, Detroit university, Kenyon college and graduated in theology from Kenyon divinity school at Gambier, Ohio. Prior to going to Atlanta he held a pastorate in Toledo. He is a bachelor of law and also has an M. A. degree. He is married. Trinity cathedral offers a man of broad interests perhaps the largest field in Pittsburgh for interdenominational service. We welcome the new dean with warm hearts and high expectations.

* * *

Sermons for a Time Of Depression

If the church fell rather low in time of war by yielding to the blood-thirstiness of international strife, she has risen high in the present financial crisis. If one may judge from the topics announced, our Pittsburgh ministers are bringing strong messages of courage, based upon spiritual realities. One recalls Dr. Russell Bowie's excellent suggestion in his book, "The Master," where, in discussing the calming of the storm at sea, he suggests that what Jesus really did was to put such courage into those fearful disciples that they could bring the ship safe to land. When religion puts the correct attitudes into our souls, when we regard every man as our brother, when we overcome greed and sabotage, when we return to honesty, industry and integrity unemployment will cease. Already the tide has turned. Men are being recalled to work. The causes of unemployment are being studied more earnestly than before. Not only in social preaching, but also in direct charitable work our churches are proving to be towers of strength in this dark period.

* * *

Sunday Schools Want 10,000

What is happening to the Sunday schools? Is it only in our city that attendance seems to be falling off? From what we hear, the situation is worldwide. At any rate, the Allegheny Sabbath school association (notice the dear old Presbyterian "Sabbath") is putting on a whirlwind campaign to induce 10,000 more children, youth and adults to come to "Sabbath-school." (My guess is that they got scared out by that word!) Such a movement does not stir us very much. It smacks of superficiality. Would it not be better to put the emphasis upon better teaching? Would it not be better to square religion and science in our schools? Are we not teaching too many things that simply "aren't so"?

Open-Membership in Baptist Church

We understand that the Shady Avenue Baptist church, Rev. R. G. Pearson, pastor, has gone open-membership. Another church, the Mt. Lebanon Baptist church, also has the same plan. Others, perhaps, have associate membership or some such arrangement. In these days it is increasingly difficult to convince the intelligent laymen that such things as the form of baptism or the laying on of human hands or such things are worth perpetuating. One may well question any custom or practice which divides Protestants.

* * *

Second Annual Conference

Western theological seminary is doing two splendid things this year. A seminar attended by representatives of several denominations is making a study of "Christian union" under Dr. Gaius J. Slosser. You will recall the monumental work on that theme by this author. A spirit of understanding and toleration is radiating from this seminar. Another conference is being set up for midwinter study, for a week, of modern church problems. Last year about 200 ministers came in for this meeting. Probably a much larger number will come this year, because the first conference was so decidedly helpful. The speakers will be ex-President William Oxley Thompson of Ohio state university, former moderator of the general assembly of the Presbyterian church, President Edmund L. Lucas of the Forman Christian college of Lahore, India, and Prof. Gaius J. Slosser of the chair of ecclesiastical history and history of doctrine of the Western theological seminary of Pittsburgh. The dates are March 2-6 inclusive. Three lectures daily.

* * *

Dr. Barker Goes To Buffalo

Dr. Percival H. Barker, for the past ten years pastor of the Point Breeze Presbyterian church, has accepted a call to the Lafayette Avenue Presbyterian church, Buffalo, N. Y., one of the largest and most influential churches of that city and also one of the outstanding Presbyterian churches of America. He follows in the illustrious steps of such preachers as Dr. Murray Shipley Howland and Dr. Robert Freeman, now of Pasadena. The call was unanimous and hearty and was based upon the quite remarkable work which Dr. Barker has done here and elsewhere. When he began his ministry here, the Point Breeze church was very conservative, including in its membership many wealthy and prominent citizens. He at once attracted large congregations and built up a vital, democratically supported church. Dr. Parker is an exceptional pastor-evangelist and has added 1,200 members to his flock since coming to our city. As a lecturer he has been widely sought.

JOHN RAY EWERS.

July 1 of this year. Morris Rothenburg is to be directing chairman of the drive, and the other three chairmen are Nathan Straus, jr., James Marshall, and Rabbi Abba H. Silver.

Special Correspondence from Scotland

Glasgow, January 14.

THE nearest thing to the community chest in Scotland is the Students' charity day in those cities which are blessed with a university. This weekend Glasgow will be bled, quite willingly, to the extent of over £15,000 for various worthy enterprises, notably the infirmaries and hospitals. All the students in town don fancy dress, and armed with money-boxes demand coppers and silver of passers-by. "Ygorra," the student magazine will bring in close to 100,000 sixpences. Dances and entertainments are held, the week closing with a grand parade through all the principal streets of the city. As a bit of publicity, we have been reading in the morning paper of the arrival on the Anchor liner, S.S. California, of "Mr. Al Getya, the well-known Chicago gunman," who wishes to help the students with their charity drive! He told the reporters before disembarking, "I've come across here to get my lamps on these quickfire schemes of yours for pillaging a town. Youse need no tips from Chicago." No sooner was he ashore than two of his henchmen were disposed of—by bullets, it is said—and Al was "taken for a ride" by his enemies. We are to be treated to a golf match this afternoon through the city streets, between Ho Lin Wun, the Chinese "closed" champion, El Aspinosa, Varry Hardon, and Red Tay, testing out a new American "larger and lighter" ball. Immunity badges are on sale for £1. This money-making scheme was only started in Glasgow in 1921, when £4,000 was realized. Last year the total was £17,300, of which almost *half* was in coppers—pennies and halfpennies to the weight of over 21 tons! Rich and poor—all help to swell the sum obtained.

Students Raise Funds For Charities

* * *

Study International Affairs

The first British universities international congress met in Glasgow this month, with 500 students, representing 25 different nationalities, in attendance. The purpose was to study international affairs, under the auspices of the League of Nations union. The chief speakers were Prof. Gilbert Murray, Sir Josiah Stamp, Mr. Norman Angell, M.P., just designated for knighthood, and Dean Inge. The most interesting session was that which discussed the part which journalism plays in international affairs. Mr. Norman Angell told how during the war he had gone to the editor of a certain newspaper which was playing up the "corpse factory" myth and had asked him, "Do you really believe this contemptible tripe?" "Of course I don't," was the reply, "but it's a first class story, and if I don't play it up, Jones across the street will, and run off with my circulation; and I intend to run off with his before he can do it." He said further that a newspaper which stresses unpopular truth loses circulation, for people prefer papers that pander to their prejudices. On the other hand, the public is not such an ass as editors and publishers sometimes assume. It will be amused by triviality if triviality is the only thing on the bill of fare. Equally it will interest itself in important things if trouble is taken to show busy folks, wrapped up in earning a living, just what things are important. Of course it is not easy for a journalist to explain a difficult problem or a complicated situation in a short space. "I have always thought," he concluded, "that articles should be paid for in inverse ratio to their length." In the discussion which followed, the Indian students present seemed to be agreed that the news printed in this country about India was mainly of a sensational and distorted character, and prevented a solution of the problem.

The Reconciling Power Of History

Scottish newspapers have made grateful reference to the unveiling of the monu-

(*Continued on page* 222)

Rochester Ministers Urge Stewardship in Industry

A more careful examination of the profit basis of the industrial system to guarantee the bringing about of an equitable division of the proceeds of industry was urged by the ministerial union of Rochester, N. Y., in a supplementary re-

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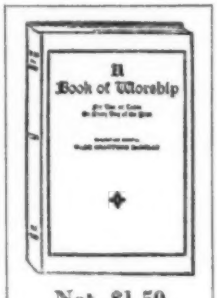

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port of its committee on unemployment adopted at the January meeting of the union, which represents 125 congregations. The report, presented by Rev. Spencer B. Owens, Methodist minister heading the committee, closes with this admonition: "We call attention to the fact that central in all economic and property relationships is the Christian principle of stewardship. All ability and property of any kind should be considered as held to be administered for the welfare of society. The forgetting of this principle creates a social menace; for when only private gain is the objective in the administration of abilities and possessions, inevitably there are engendered forces gravely dangerous to the economic order."

Methodist Educational Association Has New Officers

At the recent annual meeting of the educational association of the Methodist church, held in Indianapolis, Dr. Charles E. Hamilton, of Cazenovia seminary, was elected president; Dr. E. D. Soper, of Ohio Wesleyan, and Dr. F. C. Eiselen, of Garrett, vice-presidents; Dr. John L.

Churches Seek Permanent Preventives of Unemployment

WHEN the sponsors of the National Conference on Permanent Preventives of Unemployment, which was held in Washington, Jan. 26 and 27, decided that its purpose was to focus the conscience of the nation on the necessity of eliminating from our economic life the recurring tragedy of unemployment, they not only succeeded in creating a conference which met the large expectations aroused by the call, but also foretold the main significant conclusion which was reached by the conferees. The conference decided that the present economic situation demanded that the conscience of the nation must now be focused upon the problem which the mentality alone has been unable to solve, because our intelligence, so far, had been content to work in an area of restricted ethical and moral implications. The next step, therefore, is the extension of these ethical and moral implications until the fullest sense of justice, and its ethical implications, is achieved.

Three Faiths Cooperate

This conference was significant in more ways than its findings. For the first time the accredited representatives of the Catholic, Jewish and Protestant faiths met together to consider the outstanding problem of our modern economic life—recurring cycles of business depression and their consequences of unemployment. The call was issued in the name of the social action department of the National Catholic Welfare conference; the social justice commission of the Central Conference of American Rabbis, and the social service commission of the Federal Council of Churches of Christ. And when it is also remembered that representatives from the Negro churches and the Negro economic institutions were invited, and were present at both the deliberative and social meetings, it can be understood that the conference met not only the economic implications, but also faced the religious and racial as well. And once more it was demonstrated most completely by the utter spirit of good will and mutual understanding that we find the solution of our problems of racial and religious adjustment when facing a common problem which is greater than the factors which divide us.

The first two sessions were given to the study of stabilization. Edwin S. Smith, of the Filene company of Boston, pointed out that for this there is a need for a closer cooperation between retailer and manufacturer, as the fault lies in overestimating the market in boom times and so enlarging plant and production too greatly. An individual fears to stop this until decrease of business compels him to do so. All manufacturers and all retailers in a given industry, acting collectively, might study the apparent signs and curtail production scientifically, but this would have to be done against a psychology of business optimism. Mr. Smith suggested that as social control of industry is at least not imminent, unemployment insurance is the next step.

The Cincinnati, and the Rochester and Indianapolis, municipal programs were described by Fred Hoehler, director of public welfare of Cincinnati, and the methods which a city government can, and has, used were shown to be not only temporary measures of relief, but also could be planned for permanent study and use. The pamphlet published by the Indianapolis fact finding commission entitled "Causes of Unemployment in Indianapolis," was recommended.

International Aspects Studied

The international causes and aspects of the depression which is now a worldwide one, since it includes now both France and the United States, were depicted by Leifur Magnusson, of the International labor office. He asked consideration of the fact that each country has laid the blame upon some particular international problem, such as the loss of world markets by Great Britain; the lack of raw materials and an outlet for excess population by Italy; the reparations and lack of capital by Germany; and the breakdown of export trade by South America. But if each nation meets its problem as an individual, the return of prosperity to one country may only tend to increase disaster in another country.

A telling phrase which described the need of sustained high wages was made by James P. Frey, of the American federation of labor, when he said, "American industry can no more continue to produce without a market than it can check money out of a bank without having made sufficient deposits." He also said that "the American trade union movement believes that the hours of labor should be materially shortened, but is equally convinced that this is in no way a remedy for unemployment unless wages are increased until they reach a point where the total real wage is balanced by the volume of wealth created by industry."

George Soule, of the New Republic, answered the question, "Are Business Cycles Unavoidable?" by saying that they are unless a long time and permanent economic adjustment is made in the intelligent planning which will recognize that a return to a temporary prosperity after a depression will not suffice. He proposed a far-sighted and comprehensive economic program which, while it may be conceived of as an ideal program for the economic state, such as is Plato's "Republic" for the political state, contains, however, many of the factors to which our economic practice will inevitably turn as the social consciousness evolves. He suggested a national economic council to give consideration to economic policy, and to make recommendations both to industry and government. This would include a general staff of economic experts, which would correlate statistical information and so attempt to foresee economic problems and make recommendations for action in advance of disaster.

Unemployment Insurance Debated

The second and third sessions were given to unemployment insurance, and the public works programs. Dr. John R. Commons, of the University of Wisconsin, and Mr. John E. Edgerton, of the National Association of Manufacturers, debated the question of unemployment insurance. Dr. Commons presented a full and comprehensive survey of the reasons underlying the need for such insurance, and the methods by which it could be put into practice. The address of Mr. Edgerton was illuminating in its definitions of God and religion which still exist in the mind of at least one business man. It would be hard to conceive of either Amos or Jesus believing that the only way to maintain a faith in God was to have human beings in such a state of poverty that they would have to ask God for help.

The focal point of the conference was reached in the final addresses by Prof. Harry F. Ward, Father John A. Ryan, and Rabbi Edward L. Israel. In addresses which sketched the economic and ethical implications of the profit motive as the dominating motivation of our economic order, they asked consideration of the fact that our economic system had broken down not because of our lack of intelligence, but rather because that economic intelligence has worked in a restricted ethical sphere. The problem, therefore, is focused upon the implication which Prof. Broadus Mitchell, of Johns Hopkins, raised in an impassioned address, that the professional economist is so enmeshed in private considerations that he cannot adequately meet the larger ethical implications which continually assert themselves in the economic situation. He pleaded, therefore, that the moral judgments, as well as the economic, be brought to bear upon the problem, until those considerations of what Father Ryan called "distributive justice" should be given the supreme significance. For, as Rabbi Israel declared, unless we can incorporate the moral and ethical judgments of our common religious insights and beliefs into our present social order which will make it truly ethical and just and according to what men believe is the will of God, it must give way to one that will accord with that justice which men of all faiths agree is the spirit of all true religion.

RUSSELL J. CLINCHY.

Seaton, of Albion college, secretary, and Dr. T. W. Watkins, headmaster of Tilton school, treasurer.

Inter-Seminary Association of New England in Annual Conference

The sixth annual conference of the Inter-Seminary Association of New England was held at Hartford, Conn., Feb. 5-7. Representatives from each of the eight seminaries were present, and special speakers were Harry Elmer Barnes, Harry F. Ward, Stanley High, W. L. Stidger, Lynn Harold Hough, James Gordon Gilkey, J. Stitt Wilson and Edwin Markham. The theme for discussion was, "On the Verge of a Spiritual Awakening."

Death of Free Methodist Church Leader

Bishop John S. MacGeary of the Free Methodist church, former missionary head of that denomination in China, Africa,

Special Correspondence from the Southwest

Waco, Texas, January 23.

Worship on the Silver Screen

LOCAL Presbyterian churches offering a mechanical service, in which pictures on a screen synchronized with phonograph records of two addresses from national church leaders and recorded songs, have claimed excited headlines in the newspapers under the inference that such services were the first steps toward replacing the pastors. This is emphatically denied by church officials, yet mechanical services are being offered in some rural churches where pastors may not be had, and who knows if movie-talkie-singie church services are not here to stay?

* * *

Mexican Schismatic Church Crosses the Border

The Orthodox Mexican Apostolic church, claiming 2,000,000 adherents in Mexico, has invaded Texas, and established organizations in San Antonio and Waco. Archbishop J. Joaquin Perins y Budar explains that this movement is the result of the constitutional enforcement beginning under the Calles administration, and is an effort to foster a national independent church in Mexico. Judging from the attachment of 1,500 Mexicans to the Waco branch, it is meeting with strong favor among the Romanists across the border.

* * *

Bishops Lead Revival Campaigns

When bishops bend to the evangelistic task, the churches are recruited. Bishop Arthur J. Moore, of California, has just closed a successful campaign of two weeks with the First Methodist church, Beaumont. Bishop H. A. Boaz is engaged in a similar campaign with the First church, Huntsville. President C. C. Selecman, Southern Methodist university, heads the list of Dallas churchmen, who have organized for an all-denominational, personal evangelism visitation in that city. This is perhaps the most ambitious undertaking of the sort that has ever been staged in the southwest, and its outcome will be awaited with widespread interest.

* * *

Baptists Promote Temperance and Sunday School Enrollment

While the country debates the Wickersham report, Baptist young people of Texas, numbering 125,000 members in the B. Y. P. U., are moving for a dry roll call on March 22, in which the youths will be pledged to personal temperance and to the support of law enforcement. Toward this a literature is being created, a prohibition pageant is being arranged, and the state director, T. C. Gardner, is mobilizing his whole organization. . . . Baptists of the south have just concluded a Sunday school meeting at Jackson, Mississippi, attended by representatives from all the states. The promoter, Dr. I. J. Van Ness, head of the Southern Baptist Sunday school board, said his church stood next to Northern Methodists in actual members enrolled in Sunday schools, and that its propaganda marched on three feet: "A regenerated individual, an open and understood Bible, and the thesis that no regenerated individual could fail to be interested in other people."

* * *

Episcopalians Thankful For Depression

At the 82nd meeting of the Texas diocese of the Episcopal church last week in Houston, the financial depression came in for commendation. Bishop Clinton S. Quin, after noting the improvements of church properties at Galveston, Harrisburg, and Waco, and the fact that for the first time in many years the church as a whole had paid its full national budget apportionments, declared that times of adversity drew the people away from worldliness to the church and had the wholesome effect of bringing them to God.

* * *

Denominational Colleges Show Large Gains

The church schools of this section in considerable numbers sent representatives to the Indianapolis meeting of the liberal arts college movement this week. The recent demise of several denominational schools in Texas, notably Burleson college, lends color to the argument that the church college is passing. The delegates to the Indianapolis meeting return with a different conviction, citing a like gloomy prophecy of President William Rainey Harper of the University of Chicago a third of a century ago, which instead of coming true has been refuted by an enormous increase of such schools within the period, so that of the 1,000,000 college students in this country 750,000 of them are still in the small colleges. Baylor university, Waco, has just paid all its debts, raised $600,000 for endowment, received $300,000 additional endowment from the General Education board, and entered two new buildings, donated, which cost $750,000. Southern Methodist university is launching its drive for an additional million dollars for its endowment fund. Texas Christian university, with its more than $3,000,000 Burnett endowment, had a deficit of over $30,000 last year and is striving to increase its sources of income. Simmons university, with heavy debts and small endowment, recently allowed a spectacular, erratic campaign to be conducted for it over radio, which netted almost nothing. Austin college has absorbed several of the smaller Presbyterian schools and is seeking a more united support. The Catholic schools—Our Lady of the Lake college, San Antonio, and St. Edwards university, Austin—were among those represented in the Indianapolis conference.

JOSEPH MARTIN DAWSON.

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India and Japan, died at his home in Oakland, Cal., Jan. 20. He had been pastor of the Free Methodist church there since last June. He was 77 years of age.

Princeton Seminary Inducts Two New Teachers

Dr. Andrew W. Blackwood, Princeton seminary's new professor of homiletics, and Dr. John E. Kuizenga, Stuart professor of apologetics and Christian ethics, were inducted into their new tasks Feb. 3.

A Preacher for 63 Years

Rev. John D. McGraw, who died last month at his home in Surry, Me., at 78 years of age, gave 63 years of his life to preaching at various points in the Maine Methodist conference. He retired in 1923, but continued to act as supply pastor at Surry until 1929.

Death of Dr. C. A. Walker, Baptist Secretary

Rev. Charles A. Walker, statistical secretary of the Northern Baptist convention, and pastor of Dover Baptist church at Dover, Del., died at his home in Dover, on Dec. 30.

Denver Pastor Returns to Mission Service

Rev. Gordon Poteat, who for some time has served as a Baptist minister in Denver, is returning this month to his former position as a professor in Shanghai college, China. Dr. Poteat served as a missionary in China for many years.

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SCOTLAND CORRESPONDENCE

(*Continued from page* 219)

ment at King's Mountain, S. C., in memory of Major Patrick Ferguson, the Aberdeenshire commander of the British forces defeated there, who lost his life in the battle. The Glasgow Herald calls attention to the inscription which states that the monument was erected by American citizens "in token of their appreciation of the bonds of peace between them and the citizens of the British empire," and quotes from one of the dedicatory speeches that the monument is intended "to do honor to our mother country and her illustrious dead, and to pay tribute to the memory of a soldier of honor, distinction, generosity and valor." "It would not be possible to excel the grace of these words," the editorial concludes. "They represent that reconciling power of history which is the hope of the future."

* * *

Dedicate Church For the Deaf

The John Ross Memorial church for the deaf will be dedicated here on Saturday. It is a pretty little edifice, adjoining the Royal institute for the deaf and dumb. At the dedication service there will of course be no singing—the psalms and hymns will be read in full and interpreted for the deaf by qualified interpreters. The same happens for the scriptures, prayers and sermon. Rev. George Nicolson, the minister, who has done so much for the development of work for the deaf and dumb in the west of Scotland, will be interpreter-in-chief, assisted by five other interpreters from other parts of the country.

* * *

Lipton Gives to Glasgow Poor

Sir Thomas Lipton has just made a gift of £10,000 to Glasgow, his native city, as a tribute to his mother, "the guiding star of my life." The money is to be expended for the benefit of poor mothers and their children.

MARCUS A. SPENCER.

BRITISH TABLE TALK

(*Continued from page* 213)

cation involves a perfectly definite and positive treatment of religion, and for religious people to have to send their children to schools where the most vital of all interests is left out, is unfair. There is no logical solution. That is why many who are most concerned to keep religious teaching in the schools are willing to put up with a dual system, and to allow for varieties of religious teaching within the public system.

* * *

A Valuable Life

Dr. Ethel Bentham, the first woman member of the Society of Friends to enter parliament, has died at the age of 70. She was for some years in practice as a doctor in Newcastle, and afterwards in London. In many public causes she took an honorable part; she was one of the first women magistrates and a member of the Metropolitan asylums board. Since 1919 she had served with short intervals on the executive of the labor party. One of her latest services was as a member of the committee on capital punishment. She was a great friend of Margaret MacDonald, the wife of the prime minister, and she had a part in starting the baby clinic and hospital which stands in North Kensington in memory of that noble woman. In 1929 she was returned to parliament for East Islington; like so many Friends she found her political home in the ranks of labor.

* * *

And So Forth

The archbishop of Canterbury has been ordered by his doctors to take three months' holiday. He is suffering from a severe neuralgia in the face. Last year he had an illness from which he recovered in time to preside at Lambeth, but the strain of that conference, and its sequels must have been heavy. . . . The Roman Catholic encyclical on marriage is regarded as a protest against the Lambeth report. Rome will not move, even so far as the bishops moved, cautious as they were. . . . The exhibition of Persian art at Burlington house has drawn the attention of London to all things Persian, the landscape and the literature as well as the art. . . . Before these notes are published the new session of parliament will have re-opened. It is likely to be a critical one for the government; on many grounds it may suffer defeat, and defeat will mean dissolution; but in politics the unlikely happens so often that no one will prophesy who can help it. . . . Mr. Lloyd George was 68 on Saturday. He celebrated his birthday in his country-house, where he discoursed to journalists chiefly upon his apples. But it does not follow that he was thinking only of apples. . . . He has criticized Mr. Baldwin's settlement of the debt to America. It has been pointed out that he wrote to the press in America in quite other language; he declares that this article for the Hearst press was written before he had the full facts before him. . . . But should an ex-prime minister write for the press before he has the full facts before him?

EDWARD SHILLITO.

BOOKS RECEIVED

The Philosophy of the Good Life, by Charles Gore. Scribners, $3.00.

The Harrowing of Hell, a Comparative Study of an Early Christian Doctrine, by J. A. MacCulloch. Scribners, $3.50.

The Ramayadan of Tulsidas, or the Bible of Northern India, by J. M. Macafie. Scribners, $3.00.

Science Rediscovers God, by R. C. Macafie. Scribners, $3.00.

The Teaching of Karl Barth, an Exposition, by R. Birch Hoyle. Scribners, $2.75.

The Road to Culture, by Charles Gray Shaw. Funk & Wagnalls, $2.00.

Thirty Years War for Wild Life, by William T. Hornaday. Scribners, $2.50.

The Black Ghost of the Highway, by Gertrude Linnell. Longmans, $2.00.

Spiritual Adventures in Social Relations, by Bertha Condé. Cokesbury, $1.00.

Stewardship Parables of Jesus, by Roswell C. Long. Cokesbury, $1.00.

The Jesus of the Poets, an Anthology, edited by Leonard R. Gribble. Richard R. Smith, $1.25.

Jesus — Lord or Leader? by Frank Lenwood Smith.

Constructive Citizenship, by L. P. Jacks. Smith, $1.00 edition.

Jesus or Christianity, a Study in Contrasts, by Kirby Page. Smith, $1.00 edition.

The Christian Ideal for Human Society, by Alfred E. Garvie. Smith, $4.00.

Essentials, by P. Carnegie Simpson. Smith, $1.50.

Come to Think of it, by G. K. Chesterton. Dodd, Mead & Co., $2.50.

Jesus Christ: His person, his message, his credentials, by Léonce de Grandmaison, S. J. vol. 1. Macmillan, $4.50.

Jesus and Ourselves, by Leslie D. Weatherhead. Abingdon, $2.00.

The LENTEN Season begins February 18

Here are five books specially suited for reading and study in preparation for Lent and Easter

The Spirit of God and The Faith of Today: Richard Roberts

A timely book at any time, but especially suitable for reading at the Lenten season. The purpose of the book, fundamentally, is to urge upon the church the cultivation of the life of the Spirit, which Dr. Roberts sees sadly missing in modern church life, torn as it is "between the hive of Romanism and the herds of Protestantism." The Chicago Post commends the book for its simplicity and directness, which is unusual in a book on the Holy Spirit. ($2.00)

Perpetuating Pentecost: John M. Versteeg

Dr. Versteeg, in this book which combines both scholarship and a true mysticism, says that the hope of a better world is in spreading the spirit of Pentecost over all of life, in the churches and in our whole civilization. He relates Pentecost to preaching, evangelism, property, ethics and Protestantism. The author speaks plainly, with intense conviction. The reading of the book at this season will result in Lenten sermons that get somewhere. ($2.00)

The Passion Week: Walter E. Bundy

Professor Bundy—of DePauw—won a wide hearing through his two books on Jesus, and his latest volume is being widely read for the reason that it presents clearly the events of the Passion Week, not as theological events but as parts of a stirring human movement. Here is a dramatic story. The book is especially helpful to pastors and church school workers in the preparation of Passion Week programs and services. ($2.00)

Quotable Poems: Clark-Gillespie

Mrs. Walter Rauschenbusch writes that she believes this book of inspiring poems gets results in spiritual thinking and living such as a book of plain prose cannot achieve. Containing 500 poems of a semi-devotional character, it is always a good book to read; but it is specially suited for use at this season because it includes more than 100 poems for Lent and Easter. (Cloth $2.50. Full Morocco $3.50.)

The Daily Altar: Willett-Morrison

More than a thousand ministers have used their efforts in distributing copies of this little book of daily devotion in their congregations. The best method of doing this is to tell of the book from the pulpit, and suggest that members of the church adopt it as a basis for daily meditation throughout the year. (Cloth $1.00. Morocco $2.50. Ask for our special price for distribution in churches.)

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A succinct, readable account of a great movement toward a united world.

COMMUNITY CHURCHES: David R. Piper
The whole story of the community church movement.

TINKER AND THINKER: JOHN BUNYAN: W. H. Nelson
A vivid, colorful presentation of one of the most thrilling biographies.

STRAIGHT ANSWERS TO LIFE QUESTIONS: Copeland Smith
For ministers who conduct a question-and-answer half-hour, and for laymen.

CHRISTIAN HUMANISM: Russell Henry Stafford
One of the best of recent volumes, setting forth just what modern humanism stands for.

TWENTIETH CENTURY LOVE POEMS: C. M. Hill, Compiler
200 modern love poems by such authors as Sara Teasdale, Edna Millay, Angela Morgan.

THE THIRD WEAVER: Emily Calvin Blake
American fiction without sensational qualities.

WHITE PEAKS AND GREEN: Ethel Romig Fuller
Poems of mountains, hills, gardens, people.

PURSUIT OF THE FLYING BABY: Fred Eastman
A delightful story for children.

WHAT AND WHY IN CHINA: Paul Hutchinson
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